GLIMPSES
OF
OLD GLASGOW
AIRD

Wm M. Kerrow

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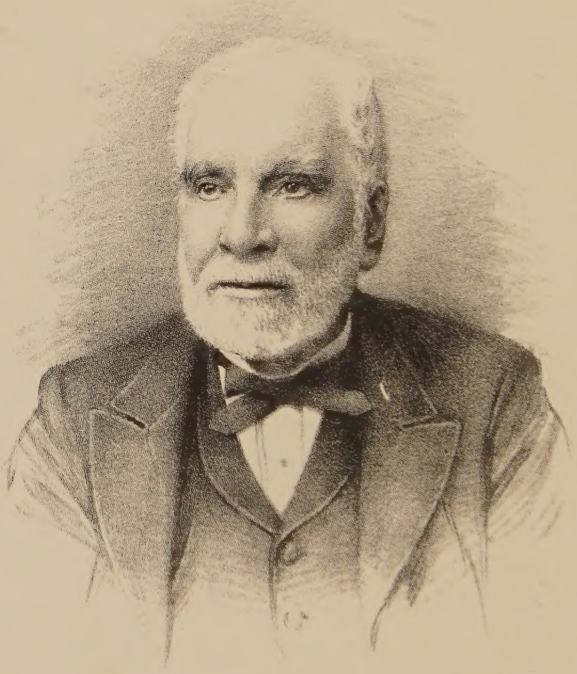

Yours truly,
Andrew Bird.

GLIMPSES OF OLD GLASGOW.

BY

ANDREW AIRD.

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TO

JAMES BELL, Esq.,

THE HONOURABLE THE LORD PROVOST OF THE CITY OF GLASGOW,

AND

LORD LIEUTENANT OF THE COUNTY OF THE CITY OF GLASGOW,

This Volume is Dedicated

WITH THE WARMEST FEELINGS OF RESPECT AND ESTEEM

BY

THE AUTHOR.

PREFACE.

IMMEDIATELY after the issue of my "Reminiscences of Printers and Printing" (1830-90), which was printed for private circulation, I was frequently asked and urged to give further remembrances of my native City. The subject was thus kept before me; and, as leisure permitted, memories of over half a century were jotted down, together with brief sketches of Clergymen and Laymen with whom I had been associated or had come in contact. The result is now embodied in the present volume.

Since I first saw the light in 1819, marvellous has been the progress and great the changes which have taken place in Glasgow. Almost the whole features of the City have been transformed. From the earliest times, when it was but a semi-rural burgh, it has never ceased to grow in size and increase in importance. By the enterprise of her sons stately buildings now cover what were once but fertile fields; by the inventive genius and skill of her engineers and shipbuilders the Clyde stands unrivalled for its workmanship; and through the intelligence and public spirit of her civic and commercial leaders the trade of the City has increased at a rapid rate. Indeed, as a shipping, mercantile, and industrial centre it has few rivals.

The book lays claim to no literary merit, beyond noticing and contrasting the developments in the City's early history, and gathering together from memory's storehouse personal recollections of what Glasgow was sixty years ago.

The volume does not pretend to be a history, but simply "Glimpses of Old Glasgow" streets, squares, lanes, and important buildings, with memorabilia and interesting facts connected with the City's progress. The book has grown much beyond my original intention, yet many topics of deepest interest have been left untouched.

I desire gratefully to express indebtedness for kindly services to Messrs. F. T. Barrett, James Fleming, A. D. Jamieson, James Paton, David Pollock, John Robertson, Robert Wilson, and also to R. S. Wishart, M.A., for his interesting article on Botany.

Should these "Glimpses" afford pleasure or instruction to my readers, or be the means of recalling and preserving eventful scenes and circumstances of bygone days, I will feel amply repaid.

A. AIRD.

OCTOBER, 1894.

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Glimpses of Old Glasgow.

Part I. Historical.

IN trying to recall what Glasgow was sixty years ago, and to set forth some of the changes it has undergone during the last half century, I trust these "Glimpses" may prove interesting to my fellow-citizens of mature years, and also be instructive to the rising generation.

I am proud of the city of my birth, the progress of which has been quite phenomenal. I cannot but marvel at the rapidity of its growth and expansion. In the year 1830, on the east and west, on the north and south, were farms and farm-steadings, little plantings, and clumps of trees. The Molendinar and Camlachie burns, and the river Kelvin then contained trout, and flowed through fields divided by hawthorn hedges, at whose roots grew bramble bushes, the fruit of which was eagerly sought after by the children for their own eating, or to carry home to their mothers. What a change is now! The city has crept out, and ever out, until stone and lime have obliterated, probably for ever, the gowan and the field daisy; and localities endeared to us by boyhood's memories are now completely transformed through the expansive power of commercial development.

I shall not attempt to give a full account of the progress of the city, nor of the memorable changes which have

taken place in it in my own day. I shall refer chiefly to the principal thoroughfares, and the more important buildings and institutions of old Glasgow, and endeavour to interweave therewith interesting local events and personal reminiscences which have occurred during the last sixty years.

But, perhaps, it might be as well, ere beginning these memories of my boyhood, to touch briefly on the source of the greatness of our "sea-born city," viz.:—

The River Clyde.

THIS river rises in the hills in the south of Lanarkshire. At first a rivulet, its waters are swelled by numerous streams, and wind to the sea through beautiful meadows and scenes of romantic beauty. It is seen at its best at the celebrated "Falls of Clyde" near Lanark. Here it rushes in rapid current between high wooded and rocky banks, its volume ever increasing until it boils and foams over Cora Linn, the principal fall, 84 feet in height. As it passes Bothwell and Uddingston the river gradually expands, and continues to broaden till the ancient Burgh of Rutherglen is reached: at one time this was a seaport town and claimed jurisdiction over Glasgow in tolls or customs. In its course of fifty miles to the sea, the Clyde, for sylvan beauty, is not surpassed by any of our rivers. Sixty years ago fish could be seen lazily swimming over its sand-covered bed; and it was not an uncommon circumstance for boys to make a sudden charge on the salmon—to their amusement and with very little damage to the fish. Sometimes, through keen frost, the Clyde used to be frozen over. On one occasion I remember seeing a horse and cart cross on the ice.

The river, at one time proverbial for the purity of its water, has long been not much better than a huge common

sewer. This is caused not only by the sewage and chemical refuse of the city, but through many contributory channels and outlets that continue to drain into its upper reaches. The evil is now, however, being remedied. A practical scheme to render the sewage innocuous has been successfully inaugurated for the eastern section of the city (see page 219). The results have justified parliamentary powers being sought for the purpose of dealing with the other portions of the city.

In my early days there were few houses on the banks of the river; indeed, the larger portion of the ground on which buildings now stand was for a considerable distance on both the north and south sides waving cornfields and knowes of yellow broom, also green fields, over which wound slowly the lowing herds. Even the lower reaches were not then the scenes of busy industries. With the exception of a small silk mill at Govan, the first in Scotland, and a few other buildings, nothing worthy the name of public works could be found on either bank. Contrast "then" and "now," when both sides of the river resound with the busy clang of the hammer and the "multitudinous hum" of men, and the transformation excites our wonder.

In the suburbs were to be found the much frequented but now extinct and scarcely to be remembered "tea" gardens. These places of resort were situated in Bridgeton, on the ground where Robertson's mill now stands; at Rosehall Gardens, New City Road; and Roseneath Cottage, Paisley Road. Although called "tea" gardens, that comparatively harmless beverage was not the only one to be had. Whisky and ale could also be got. In the summer time curds and cream were dispensed to the younger visitors. These places were beautifully decorated with plants and flowers, and in them were found both birds

and beasts—a menagerie on a small scale: one garden boasting a bear, while that in the east end possessed an eagle, caught, when young, on the Cathkin Braes. But gone are the gardens, and the places on which they flourished are covered with more prosaic, yet, perhaps, more useful dwelling-houses and public works.

In 1556 an attempt was made to remove a sandbank at Dumbreck, but either little good was effected, or the sand must have gathered again, for in 1656 one of Cromwell's Commissioners reported that the increase and growth of this "towne" were "chequed and kept under by the shallowness of her river, every day increasing and filling up, soe that noe vessels of any burden can come nearer up than within fourteen miles, where they must unlode and send up theyr timber and Norway Trade in rafts or floates and all other commodityes by three or four tonnes at a time in small cobles or boates, in three, four, five, and none above six tonnes a boat."

In 1740 another attempt at deepening the Clyde below the Broomielaw was made, but with so small result that in 1768 it was choked up with sandbanks, and from its numerous fords was only suitable for such craft as herring boats. About two years later, to deepen and broaden the waterway the Corporation employed an engineer, who by ingenious methods succeeded in forming channels, of from ten to twelve feet at spring tides, from Glasgow to Dumbarton. Other engineers, by the aid of powerful dredgers, removed the sand from its bed.

In 1809 the Lord Provost, Magistrates, and Council of Glasgow, as Clyde Trustees, were authorized to deepen the Clyde from Glasgow to Port-Glasgow, till such time as it was at least thirteen feet in depth.

At various times additional powers for deepening the

river and for improving the harbour were obtained, and now at high tides there is a depth of water sufficient to float vessels of the largest dimensions. But it was no easy task to bring about this result without obstructing the navigation. The steam hopper barge overcame the difficulty, and the deepening and widening of the river and harbour were rapidly proceeded with, the material dredged being about three times as much as when steam tugs and trains of punts were employed.

In 1688 a quay at the Broomielaw was built at a cost of £1,666 13s. 4d. There was for a long time little quayage here, being in 1800 only 382 yards long. The quayage is now fully 11,000 yards. The extension was from Glasgow Bridge downward. The first dock, called Kingston Dock, opened in 1867, has $5\frac{1}{3}$ acres of water space and 830 lineal yards of quayage. The second, the Queen's Dock, was opened in 1880, and has $33\frac{3}{4}$ acres of water area and 3,334 yards of quayage.

It is amusing to read that in 1715 when the first Act was passed for a quayage at Glasgow, the money to pay for it was obtained out of a duty of two pennies Scots (the twelfth of a penny sterling) on every pint of ale and beer sold in Glasgow and "privileges" thereof.

In 1856 a private shipbuilding firm on the confines of the harbour built a graving dock 500 feet long in connection with their yard, but it was not until 1875 that the first public graving dock, 565 feet long, by 22 feet 10 inches on the sill at high water spring tides, was completed by the Clyde Trustees at a cost, exclusive of land, of £134,800. Another, 575 feet long, by 52 feet 4 inches wide at bottom, 92 feet wide at top, with the same depth on the sill as the last named, was opened in 1886 at a cost, exclusive of land, of £108,200. It

was constructed without the aid of contractors, as has been the quayage of the harbour for the last ten years, by and from the designs of Mr. Deas, C.E., Engineer Clyde Navigation, to whose courtesy I am indebted for much information freely imparted.

The good work is not yet finished. Operations are presently being carried on, and it is believed, when the present harbour and dock-works are completed it is anticipated that the accommodation will then be adequate for years to come to meet the trade of the City and the enterprise of her merchants.

While this deepening was going on the river was made broader, and so changed that the aged citizen can hardly recognise the Clyde of his youthful years. As instances of the vastness of the improvements, these facts may be given. Before the year 1818 none of the vessels in the foreign trade came further up the river than Greenock or Port-Glasgow. Their cargoes were there discharged into lighters, which carried them to Glasgow. At that date the largest ships belonging to either Glasgow or Greenock did not exceed 400 tons. In 1821 vessels drawing 13½ feet came up the river. In 1889 vessels drawing 26 feet 5 inches reached the city, while steamers of 23 to 24½ feet draught pass up and down almost daily. In 1835 only one vessel of 320 tons arrived at the harbour. In 1840 the tonnage launched was infinitesimal, but in 1890 there was launched 352,124 tons. In 1840 the Trust's revenue was £46,536; in 1893 it had reached £368,497. The city's population has grown in proportion, being in 1841 (exclusive of those resident in the suburbs) 255,650, and in 1891 565,714, or, including the annexed burghs, 814,411. But perhaps the greatest example of progress on the Clyde is the Cessnock Dock, at present

under construction, which will have a water area of $34\frac{2}{3}$ acres and 11,280 lineal feet of quayage; and the graving dock adjoining, also under construction, with a length of 880 feet on floor, 83 feet width of entrance, and with a depth of 26 feet on sill at average high water spring tides.

The Weir, which stood immediately above the Jail Bridge, was removed some years ago, in the hope that this would benefit navigation. It formed a barrier to the flow and action of the tide in the upper reaches of the river, but in time of spates the banks were washed away and destroyed, necessitating piling and strengthening at considerable cost. It is now proposed to erect a new weir or tidal dam with improved means of outlet, which it is believed will be advantageous to the citizens and more serviceable for navigation.

It is not known when the Clyde was first navigated, but we do know that steamboat traffic began with the starting, in 1812, by Henry Bell, of the *Comet*, which ran between Glasgow and Greenock. The time taken in this voyage was occasionally something like this: Leaving Greenock at 10 A.M. for Glasgow, at 2 P.M. the *Comet* reached Bowling, $10\frac{1}{2}$ miles above Greenock, a head wind delaying the little vessel. The tide having ebbed, the passengers were compelled to walk from this village to the city. On the downward voyage on one occasion the time taken was seven hours, three hours of which were spent on a sandbank at Erskine.

In 1854 the *Glasgow*, one of the first steamers trading between Glasgow and New York, struck upon what was at first supposed to be a large boulder, and knocked a hole in her bottom. Borings were made, and it was found that a whinstone rock, afterwards known as the Elderslie

Rock, 925 feet in length and 320 feet in breadth, blocked the river a short distance above Renfrew. The explosives used in the removal of this obstruction were dynamite, blasting gelatine, tonite, and potentite, and in carrying out the enterprise there was this novelty—the holes were bored, charged, and exploded from a floating barge without the aid of divers.

The ferry boats form an important means of cross communication between the north and south sides of the City and suburbs. The Clyde Trustees have at present ten cross harbour ferry steamers, licensed to carry from ninety-three to 110 passengers (nine of them having fire engines on board), for the service of the four cross ferries within the limits of the harbour, and for the two across the river below the harbour at Meadowside and Whiteinch respectively, and two vehicular and passenger ferries combined, one at Finnieston, about the centre of the harbour, and the other at Govan. The ferry at Govan has been in existence for many years, by a boat worked by hand wheels up to 1867, and since then by steam. The first steamer accommodated three horses and carts and fifty passengers, or 200 passengers alone, and wrought on one chain stretched across the bottom of the river. A second steamer for the same ferry, designed by Mr. Deas, has two cart and carriage ways, one on each side, the passengers being accommodated in the centre. It carries eight horses and carts and 140 passengers, or 500 passengers alone, and is wrought on two chains, one on the inside of each cart and carriage way.

A vehicular ferry plies across the harbour at Finnieston, its main feature being an elevating deck raised and lowered by bevel and worm gearing, bringing the deck to the same level as the quay at any state of the tide.

In 1884 the *Cluthas* were established. These passenger steamers, now numbering ten, ply between Victoria Bridge and Whiteinch, a distance of $3\frac{1}{2}$ miles, the fare charged being a penny. They are licensed to carry from 235 to 360 persons; sail every ten minutes, and call at the intermediate stations on both sides of the harbour. During the year which ended on the 30th June, 1892, they carried nearly three millions of passengers and drew a revenue of £12,373.

To the enterprise and intelligence of the Corporation and Clyde Trust is due the present position of the river and harbour, with its docks and tidal basins. The benefits derived from these improvements have not been confined to Glasgow alone. The neighbouring burghs of Partick and Govan owe much of their prosperity in shipbuilding and kindred trades, as well as in all departments of skilled labour, to the deepening of, and improvements connected with, our noble river.

Should the question be put: What is the cost since 1770, when the first important attempt to deepen the river was made? the answer is: Since that year, up to 30th June, 1892, the expenditure, omitting shillings and pence, amounted to £13,641,301. The gross revenue, from July, 1752, to 30th June, 1892, amounted to £8,890,279, while the total debt due by the Trust at the latter date was £4,843,228.

Glasgow (East)

Many people believed, was at its best when I was a boy, and others prophesied that its trade would follow the City's wealth and growth, and move toward the setting sun. No doubt the prediction has partly been fulfilled,

but not to the extent which the prophesiers of evil to the east-enders foretold. The west-end has grown, but the wealth of the east-end has not retrograded. With its varied industries, it still holds its own as a place of importance. To the teeming working-class population of the east-end have been added many thousands, who live in what may be called its aristocratic part. This increase is due to the feuing of the lands of Dennistoun. The chief proprietor of this quarter was a merchant called John Dennistoun, who was at one time member of parliament for Glasgow. As a representative he was popular with and highly respected by all his constituents. To make his property an attractive urban district, Mr. Dennistoun utilised the services of the late Bailie Salmon, an eminent architect, who completed designs for the erection of villas, and buildings of a similar kind. The feuing plans proved so successful that in a brief term what was long known as the plain grounds of Dennistoun became studded with beautiful residences, owned or inhabited by the well-to-do lieges of our City. This transformation of the district had a great influence on the lands adjacent to Dennistoun. Building speculators were not long in following suit, and tenements of a large and attractive character were speedily built and tenanted by respectable citizens. In that "east neuk" of St. Mungo are now found church upon church, school upon school, and shop upon shop; and for the recreation of its inhabitants the Corporation have provided the attractively laid-off Alexandra Park, with its swimming-pond and golf-course.

Not far from Dennistoun new works have sprung and are still springing up. Although "Ichabod" cannot be written upon the industries carried on in this and the other districts comprised in the east-end of Glasgow, yet the

changes are so numerous that if persons, who as boys ran about the east-end, were to revisit them nowadays, they would be astonished exceedingly at the transformation—not the least being its convenient railway stations and its accommodating service of cars.

Camlachie.—Breathes there a native of "Bonnie Scotland" who has not heard of Camlachie, with its sturdy old radicals and earnest workers? I think not. In former days famed for its weaving, it is now as renowned for its iron and other industries. Indeed, it is studded with large and important public works, whose manufactures are world-renowned. The inhabitants at the present day are more law-abiding than in the days of old, when the Glasgow police dared not cross the Camlachie Burn while a dispute was being settled by the arbitrament of the "neeves." As a division of Glasgow it now returns a member of parliament for itself.

Calton, formerly called Blackfaulds, not so many years ago was ruled by its own magistrates. It was made a barony of burgh by Crown charter on 30th August, 1817: its town council consisted of a provost, three bailies, a treasurer, and eleven councillors. At that time the village, with its toiling handloom weavers, formed an important industrial suburb of Glasgow. But, alas for Calton! Its giant neighbour absorbed it in 1846, and its town council meets no more to decide questions of importance to the Caltonians. Its representatives now share in the deliberations of the town council of "Greater Glasgow." With its mills, factories, and foundries it is a busy hive of industry, in which is invested large capital, backed by genuine commercial enterprise.

In the earlier years of this century the district had only two churches. One was a chapel-of-ease in Tobago

Street, of which the Rev. Mr. Graham was minister. He was regarded as a faithful and devoted pastor, and greatly esteemed. His brother was Captain Graham, of the Glasgow police force—a chief constable very much respected by the community. Its other church was the Relief Church in Kirk Street, which had pew accommodation for at least 1,400 people. When the Rev. Alexander Harvey, an able and popular minister, was its pastor there was not an unlet sitting. At this day, under its present minister, I believe this is still the case.

The Bridgeton, Barrowfield, and Mile End districts, with their extensive weaving and spinning mills, and other textile manufactures—their large iron industries—and until recently the Singer Company's Sewing Machine Works, form a very important factor in the industries of the City. Previous to the opening of Rutherglen Bridge in 1776, the ford at the suburb of Barrowfield was the only access for traffic between Glasgow and the ancient burgh of Rutherglen. After this the district was known as Bridgeton, and, until absorbed by the City, had magistrates and a town council of its own, like its neighbour Calton. Under the new regime, and with confidence in the steady progress of trade for home and foreign markets, the plodding Bridgetonians pulled down old buildings and erected new and handsome ones in their stead. Specially is this to be observed in and around Bridgeton Cross.

Not long ago I saw it stated that, even about thirty years ago, beyond the London Road "were only the green fields;" and that "on a Saturday night one might walk right out from Barrowfield Toll without meeting one solitary pedestrian after nine o'clock." For commercial requirements encroachment on "the green fields" has not yet ceased. Long may it continue so! Within my own

memory the district, owing to building ground for manufacturing purposes being got at reasonable rates, has extended and developed in a remarkable degree. Besides being convenient to their work, the locality is a healthy one, and consequently has a large working-class population. Fringing the district is Glasgow Green, "the people's park," with its broad expanse towards the Clyde, open to all for healthful and recreative purposes, and still one of the famed "lungs" of the city. Bridgetonians have jealously guarded and successfully resisted every semblance of encroachment on their favourite Green. I can remember young men and maidens resorting to "The Green" on the first of May to bathe their faces in May dew, and, before returning home, getting a drink of milk at a well-known house which stood at the south-west corner of Rutherglen Bridge.

Glasgow (East Central).

The Gallowgate.—This street is one of the oldest thoroughfares of Glasgow. Its past history is fascinating, but I shall not pause to dwell thereon. Before the opening of London Street it was one of the chief highways out or into the city. Its leading shops were occupied by prominent citizens who did considerable business, especially among those who came in from the surrounding country districts. In my boyhood its vehicular traffic was considered great and important, and the guard's bugle notes echoed through it as the mail coach entered the city, especially when bringing tidings of national importance.

The news of the great victory at Waterloo was not heralded in this way, but became known to the citizens through a letter written by Sergeant-Major James Russell, of the Scots

Greys, to his wife, and received by her on the Sabbath after the victory, and which appeared in the *Glasgow Herald* of the following morning. As may be surmised the intelligence diffused great joy throughout the community. It may interest my readers to know that the sergeant-major, who in later years was Captain of the Clyde police force, materially contributed to the defeat of the famed Cuirassiers. Against these steel-clad warriors the swords of the Greys were useless, but one of them being killed by a sword-thrust, Russell and two others examined the cuirass of the dead horseman and found a vulnerable spot near the collar. "Prick them in the neck, boys!" they shouted, and the Cuirassiers were soon put to rout when the keen weapons of the Scots were directed to the weak place in their armour.

A legend of one of the British regiments has a reference to the Gallowgate. At Fuente d'Honore, in Spain, the 71st Regiment bore the brunt of the fight. When the contest seemed to be going against the British, Colonel Cadogan waved his hat and cried, "Now, my lads, charge them down the Gallowgate," the scene of the conflict resembling that old Glasgow thoroughfare. With a cheer the 71st rushed on and drove the French out at the point of the bayonet. A monument to the gallant colonel's memory is in the Cathedral.

Starting at the Cross to go by Gallowgate the pedestrian's ears soon heard the unmelodious sounds of the waters of the Molendinar rushing to the Clyde. This burn for many years before it was covered over gave neither fragrance nor beauty to the district. As we pass on eastward the old Spoutmouth is reached. Whatever was its genesis this well-known spot had no attractiveness. At one time there was located in this place one of the largest and most interesting classes for young men for the study of Biblical literature

and natural science. It was under the superintendence of Mr. (the late Sir) Michael Connal. In its day it did good work, and was the means of starting similar institutions in other parts of the city. The old landmarks are gone, and signs of modern improvement in several ways are apparent.

Further on can be seen many of the old buildings of *Dovehill*—formerly called *Dowhill*. The lands of Dowhill extended from the Molendinar Burn at the Spoutmouth butts, and north to the College green. In very olden times Little St. Mungo's chapel and churchyard occupied the part now covered by the Saracen tool works, and the south of the churchyard was where Saracen's Head Inn was built, the stones for which were got from the ruins of the Bishop's Castle, by permission of the magistrates of that day. The Saracen's Head was for many years the chief hotel of the city, and was much patronised by the county nobility, and also by distinguished strangers. Part of this inn still remains in the Gallowgate; the old exterior, though hidden by shop front erections, may still be seen between Great Dovehill and Saracen's Lane. The great hall, or ball-room, is still there (entry by Great Dovehill), but is now used for mission premises and Sabbath school purposes. The entrance to the stables was by a private lane on the east side of the hotel, now called Saracen Lane. It is recorded that Dr. Samuel Johnson on returning from his tour to the Hebrides stayed at this celebrated inn in 1773, and was visited by some of the college professors, who came from the college over the Dowhill by a green lane and breakfasted with him.

The first mail coach from London that ever arrived in Glasgow drew up at this inn on 7th July, 1788. The interest excited on the occasion was great: the landlord, accom-

panied by a crowd of horsemen, rode out as far as Tollcross to meet the coach and welcome its advent to the city. Here also at various hours of the day coaches from the country arrived, and from it others left for towns ten and fifteen miles distant.

On the lands of Dovehill the Saracen Foundry was started in 1851 by Walter Macfarlane. It was early famed for the beauty of its ornamental iron castings. The firm flourished, and soon it became necessary to remove to larger works erected in Washington Street. These also became too limited, and the next removal was to extensive works at Possilpark, specially built for themselves, which covers nearly twelve acres of ground.

At the head of Macfarlane Street stands St. John's Parish Church—a massive Gothic building. It was here the renowned Dr. Chalmers ministered and laboured, with the eloquent Edward Irving as his assistant.

Going still eastward we come to a large quadrangular piece of ground, surrounded by a high wall. Here stood the Infantry barracks, which, built in 1795 at a cost of £15,000, could accommodate one thousand men. From the gateway I used to watch the soldiers and recruits drilling in the great square. Some years ago the soldiers were removed to the new barracks erected at Maryhill. The old site in the Gallowgate is now the scene of railway trading, and the rendezvous for showmen and exhibitions of all kinds.

Graham Square is the Gallowgate entrance to the Cattle Market, which covers a very large area of ground, and extends to Duke Street. This was part of the old Gallowmuir.

Gallowgate (East) to-day is in a thriving condition. The former dull and lifeless parts of it are now instinct with

vitality, thousands of workers finding here their livelihood. Moderately rented houses of two or three apartments are numerous in this locality, so that the district is densely populated.

Retracing our steps by Kent Street (old fruit market), Great Hamilton Street, and through Baalam's Pass, we come to London Street, at one time the dwelling-place of the great ones of Glasgow, and expected still to be one of the most important streets in the city. As an emporium of commerce it has been a comparative failure.

Charlotte Street, called after the queen of George III., was opened by Mr. Archibald Paterson, partner with David Dale. He built the first Independent Church in Glasgow. Paterson Street, on the south side, is called after him. Charlotte Street, especially its southern part where it had gates, was long the residence of the rich. The philanthropic David Dale, one of the foremost of Glasgow citizens, had his town residence here. He was always ready to forward every scheme calculated to benefit his fellow-men, to ameliorate the condition of the outcast or orphan, or to reclaim the vicious and the criminal. Dale Street, Bridgeton, and Dale Street, Tradeston, are called after him. His name is still fragrant in Glasgow.

St. Andrew's Square dates from 1787, and in its early years was an aristocratic quarter. Later, only the wealthiest merchants could afford to reside in it. In my youthful days its mansions were surrounded by gardens, in which grew various kinds of fruit trees. St. Andrew's Parish Church was begun in 1739, but not finished till 1756. Standing in the centre of the square, with its lofty spire and clock, it has quite an imposing look, and adds dignity to the neighbourhood. The interior of this handsome ecclesiastical building is beautiful. On its western front there is a grand

portico with a flat arch, which has excited the wonder of antiquarians. The architect was Mungo Naismyth, grandfather of the founder of the Young Men's Christian Association. The Rev. Dr. Candlish, before he was settled in St. George's, Edinburgh, aspired to be its minister. But changed is the square : gone is its high estate. The stately buildings, erstwhile the abode of the honoured and wealthy of the city, are now tenanted by humble toilers, or turned into places of business. But though the square is not so celebrated as in days of yore, yet from its proximity to two of our most beneficent philanthropic and religious agencies, it is well-known to visitors.

JAMES MORRISON STREET is a new street opened up to St. Andrew's Square. It contains the City Orphan Home, under the superintendence of the devoted Mr. William Quarrier, where the temporal and spiritual interests of orphans or fatherless children are attended to. The home also serves as a house of shelter for lads, and is a place where a rescuing and helping hand is held out to young women likely to be led astray. Another agency I would refer to is the Glasgow Evangelistic Association, whose hall enters from Low Green Street on south side of the Square. It aims at providing religious instruction for the lapsed masses, whether old or young. It is also "a house of bread" to the hungry. As the result of religious awakening it has had for many years a free breakfast table on Sabbath mornings for the poor and outcast. In the large hall entry by Steel Street, there is a religious service every Sabbath afternoon for youths, at the close of which the young folk get a good dinner. The attendance is from 800 to 900. Here the kind-hearted and unwearied Mr. MacKeith labours, supported by a large staff of faithful co-workers.

At the corner of Low Green and Greendyke Streets is St. Andrew's Episcopal Church, with its gravestones and an iron railing surrounding the whole. For a long time it was a very fashionable place of worship—the west country aristocracy coming regularly to the service. Dr. Gordon was for many years its respected incumbent.

Glasgow (North Central).

High Street, at one time called High Church Street—Who has not read or heard of its cross, steeple, and tolbooth or college? The old tolbooth stood at the corner of the High Street and Trongate, towering to the height of five storeys, its upper corner adorned with quadrangular turrets. To the turret on the north end were affixed iron spikes on which the heads of those who were executed were exposed. The steeple is 126 feet high, exactly the same height as the Tron steeple. The entry to the prison wards was by a narrow turnpike stair in the steeple. During the day the outer door of this entry was only a half wicket, but guarded by a janitor; besides this outside wicket door was a strong inside door, which the janitor kept constantly locked. This place of imprisonment Sir Walter Scott has immortalised in his fascinating "Rob Roy."

In a byegone time criminals were pilloried on a temporary platform outside of this prison. On the day appointed for the punishment to be given great crowds gathered, and to show their detestation of the crimes which had placed the malefactors in this awkward position, pelted the culprits with various missiles, but chiefly with rotten eggs. After undergoing this unsavoury fusilade for a longer or shorter time, the felons were led away. But this custom, good or bad as it may appear, has fallen into

desuetude, and the people who gather at the Cross do so to listen to the merry chimes of the bells with which the steeple is supplied.

About fifty years ago the archway under the cross steeple was occupied by a fish shop, the first in Glasgow: before that time fish was sold on the streets. Near to the Cross steeple, in the High Street, were shops with various kinds of merchandise, but coopers' shops mostly abounded. On certain days of the week the stock was almost all laid out of doors, to attract the notice of probable purchasers. The closes on both sides of the street were notorious for their narrowness and length, and the tenements being high, the inside of the houses rarely experienced a blink of sunshine. The houses, too, were usually overcrowded, and the sanitation not so well regulated by Act of Parliament as it is now. In addition, there were few wells, and the water for the use of the inhabitants was insufficient. Each close had an appellation, such as "Highland Close," "Pipehouse Close," etc. In the "Views of Old Glasgow," by the late famous artist, Mr. Fairbairn, a good and full representation of these places can be got.

BLACKFRIARS STREET (no longer in existence) branched off High Street to the east. The greater part of the north side formed the south boundary of the College green. The street was principally residential, but was privileged in having on its south side three churches adjoining each other, and also Murdoch's well-known academy. The first church was Regent Place United Presbyterian, under the ministry of Rev. Dr. Hugh Heugh, and afterwards of Rev. Dr. James Taylor, who was followed by Rev. Dr. John Edmond, translated in 1860 to Highbury Church, London. Next was the Baptist, ministered to by

Rev. Dr. Glover. The third church was the Evangelical Union, under the ministry of Rev. Dr. Fergus Ferguson, who still continues pastor in the church in North Montrose Street.

THE UNIVERSITY.

The grand central building of the High Street was the college or University. In 1459 this ancient seat of learning stood on the north side of the Rottenrow. In 1539 and 1658 were erected the buildings of the College in High Street, so long renowned. It must have had a splendid appearance when first built. Its frontage was 305 feet, and with its four quadrangular courts had space equal to 10,000 square yards. Its old plain steeple was in height 135 feet. Within the north court were houses for the professors. At the west end of the College Park stood the far-famed Hunterian Museum, admired as a splendid specimen of classical building. The contents of the museum were bequeathed by Dr. W. Hunter, a native of East Kilbride, born in 1710. The building cost £8,000. The books, coins, paintings, etc., collected during a long and very industrious life, were valued at £65,000, but additional contributions have since raised their value to £130,000. But all material glory gradually fades away, and so did the glory of the College buildings and their surroundings. The locality became densely populated and unhealthy, and the character of the inhabitants more unsavoury; the class room accommodation also became too limited, and for the majority of the students the position was inconvenient. Accordingly new buildings became necessary. An opportunity being afforded through the North British Railway requiring the ground in High Street for a station, the senatus were enabled to secure a

site further west. Through the proceeds of the sale and the gifts of many generous donors the present noble pile of the University on Gilmorehill was reared and opened in 1870. The cost of its erection amounted to nearly half-a-million sterling. By the thoughtful foresight of one of Glasgow's wealthy citizens, the handsome gateway of the old College was preserved, and rebuilt at one of the entrances to the present University.

Immediately behind the old College and Hunterian Museum, was the College Green or Gardens for the relaxation of the students. In 1850 the Senatus leased to a company this green for out-door amusements. The entrance was made from Blackfriars Street. Athletic games, balloon ascents, fireworks, with bands of music, were provided. It was largely taken advantage of for a time, but the scheme did not succeed.

To the south of the old College stood Blackfriars' Church, with its ancient graveyard. The whole has been swept away for utilitarian purposes, so that a new church for the parish had to be built in Dennistoun. From the City Improvement Act and railway necessities almost the whole of the buildings on the east side of the High Street have been taken down. In *Hogg's Instructor* of 5th April, 1845, it is stated that Thomas Campbell the poet, author of "Pleasures of Hope," "Wyoming," and "Ye Mariners of England," "was born in the High Street, about a stone-cast from the University of which he was afterwards thrice elected Lord Rector. The house in which he first saw the light stood on the opposite side of the College, close to what is now the east end of George Street and has long since been taken down to make way for improvements in that part of the city."

THE BATTLE OF THE BELL O' THE BRAE.

Among the many places made sacred by the deeds of Sir William Wallace is the Bell o' the Brae in High Street. Wallace had vowed unceasing enmity to the English invaders of his native land, and his mighty sword had cleared a considerable part of Scotland from under their sway. In 1297, accompanied by 300 horsemen, he rode from Ayr to Glasgow, and, reaching the town, divided his small force into two companies, one of which marched up the High Street, the other making a circuit so that the two bodies would meet near the head of the street. Here the English, 1,000 strong, under Earl Percy, were attacked front and rear, and fled discomfited after their leader had fallen by the sword of the Scottish patriot. Wallace pursued them, and encountering another party of English near Bothwell routed them. Two months afterwards he fought and won the battle of Stirling Bridge.

The Bell o' the Brae was the scene of another skirmish in 1606 between the Stewarts of Minto and Sir George Elphinstoun, the provost, and five archers, who were treacherously attacked when returning from archery practice at the City butts at Barrowfield. They gallantly defended themselves, but as the Stewarts numbered 300, Sir George was compelled to seek the protection of the Earl of Wigton, whose mansion or fortalice was in the High Street. For this "riot," as it was called, the Privy Council punished the ringleaders by imprisonment.

THE CATHEDRAL.

This venerable edifice is perhaps the most splendid specimen of old English ecclesiastical architecture in a comparatively entire state which is to be found in Scotland. Mr. William Rodger, in his sketch, "Ancient Buildings of Glasgow," says: On approaching this edifice we are struck with its elaborate masonry and its majestic proportions.

Historians do not agree as to the time when the See of Glasgow was founded. That it is next to St. Andrew's in point of antiquity is beyond all doubt. With regard to the founders, Kennet in his "Parochial Antiquities" says it was founded by Kentigern or St. Mungo in 560. Dr. Helyn, speaking of the See of Asaph, in Wales, observes that "the See was founded by Kentigern, a Scot, in 583, and that St. Kentigern was then Bishop of Glasgow." The See was refounded in 1115, by David, Prince of Cumberland.

Prior to this period the Cathedral was a mean building, constructed with timber, and had got into a state of great decay. It was about this time that John Achaius, chaplain to Prince David, began to build a cathedral church at Glasgow, which required the effort of many years. It was at length consecrated to St. Kentigern on the 7th July, 1136. Joceline, who was Bishop of Glasgow from 1174 to 1199, finding the Cathedral too small rebuilt it of a much larger size, and in a more magnificent manner. After many years of skilful labour this edifice was solemnly consecrated in 1197. The Cathedral, which was thus rebuilt by Joceline, received, during many years, various additions and numerous embellishments by succeeding prelates of this See, as low down as the epoch of the Reformation. And this is one feature particularly deserving of notice as a boundary line between different epochs in ecclesiastical architecture, viz.,

the points where the labours of successive bishops ended and commenced.

Externally, the whole fabric on both sides is divided into compartments, by buttresses of equal dimensions, between which are placed windows in the pointed style, all somewhat dissimilar in their ornamentation. This succession of windows is interrupted by the transepts directly under the great tower in the centre of the church. The north and south windows in the transepts are each forty by twenty-two feet, divided with mullions and tracery. Above the first range of windows the wall terminates in a battlement, within which springs the lowest roof, till it meets the second or inner wall, which rises from thence for a number of feet. This, in like manner, is divided into compartments, by small square projections, between each of which are placed three narrow windows, in the pointed style, directly above each of these in the first storey; it then terminates in the same manner as the lower wall, and is capped with a leaden roof.

The Chapter House was in the north cross of the Cathedral, and had a communication with the nave by a vaulted entry. The south cross was never completed, and was used in my younger days as a burial place for the clergy of the city. It was founded by Bishop Blackadder, who was appointed to the See in 1484. The architecture of it appears to have been finer than the rest of the building, and is supposed to be of no older date than the year 1500. It is still called Bishop Blackadder's aisle. Its arched roof is supported by columns adjoining the outer walls. There is also a row of pillars in the centre, and the capitals of the whole are highly ornamented with figures and flowers. The area of its top was at one time formed into an ornamental piece of garden ground.

The Consistorial House, in which the bishops held their ecclesiastical courts, projects from the south-west corner of the Cathedral. Between this and the tower, now removed, was the ancient entrance, by a large magnificent door, now shut up. This tower stood at the north-western extremity of the building, and was of a square form; it contained a clock, and was a plain structure, and not at all in keeping with the other parts of the building. It was removed at the renovation of the Cathedral a number of years ago. It was 126 feet high, and had a high leaden roof. The usual entry at present is on the south, which leads immediately into the choir. The appearance of the Choir is very grand and impressive; it is 138 feet long, supported by eight pillars, four of which support the steeple, and are very large, being eighty-eight feet high, and thirty feet in circumference; the other four are twenty-seven feet high, and thirteen feet four inches in circumference.

The steeple is of a square form till it rises above the roof, when it terminates in a battlement, from within which springs the spire, of an octagonal form, with two battlements round it, the one above the other, and which rises to the height of 230 feet above the base of the building, terminating in a large gilded weather-cock. The columns are decorated with monumental tablets of marble, and other memorials of the dead, giving to the whole interior a very solemn and imposing effect.

The Crypt, or vaulted cemetery, is situated immediately beneath the nave; it is 108 feet long by seventy-two feet wide, and is supported by sixty-five clustered pillars, some of which are eighteen feet in circumference. The height from the floor to the roof is about eighteen feet. It is lighted with forty-one windows, but from their smallness, and the position of the pillars, the interior is rendered dark

and gloomy. Prior to the Reformation the Crypt was used as a burial place, in which it is said St. Mungo, the founder, is buried. Soon after the Reformation it was used as a place of worship for the heritors of the Barony Parish, and it continued to be so till 1798, when the congregation was removed to their new church in the immediate vicinity. The worshippers in this splendid abode of the dead might well say, in the words of the poet—

> "The pillar'd arches are over our head,
> And beneath our feet are the bones of the dead."

It was entered, prior to the Reformation, by broad stairs at the east end of the nave, as at present, but when used as a place of worship, the entry was by the churchyard. When the Crypt was vacated as a place of worship, the heritors of the Barony Parish, assuming it to be their property, covered the surface with earth about three feet deep, and sold it for burying places, permitting the purchasers to enclose their respective places with iron rails, which greatly injured the architectural effect. In 1835 the officers of the Crown not only claimed the property, but demanded a repetition of the price, and prevented the further use of it as a cemetery. This Crypt is an uncommonly rich specimen of early English: the piers and groins are of the most intricate character, the most beautiful designs, and excellent execution. The groins have rich bosses, and the doors are greatly enriched with foliage and other ornaments; the piers have very fine flowered capitals.

Sir Walter Scott has made this the scene of a striking incident in "Rob Roy."

In ascending from the Crypt to the nave the change brings a pleasing relief to the mind. On the windows all around, Old Testament scenes are depicted with exquisite skill and brilliant effect, appealing to the heart and spirit

with all the tenderness of that human sympathy, and all the sacred awe of that Divine element, which makes the history of the chosen people so touching and sublime. The drawing and colouring in these pictures are beyond all praise, giving a bold relief to the objects which is uncommon in glass painting. In all the windows this is remarkable, and it imparts a strength and distinctness to the figures that seem to startle every beholder.

How graphically the poet depicts such a building when he says :—

> " How reverend is the face of this tall pile,
> Whose ancient pillars rear their marble head
> To bear aloft its arch'd and ponderous roof,
> By its own weight made steadfast and immovable,
> Looking tranquility ! "

The view from the top of the steeple is picturesque and interesting in a high degree. Beneath, and close at hand, is the Necropolis, a burying-ground, beautified both by nature and art, where the most prominent of the monuments with which it is studded is that of John Knox, " the Reformer of a nation," to whom our country is so much indebted for the purity of her religious creed, and the excellence of her popular education : and at our feet lies the burial-ground of the Cathedral, which is of a striking and peculiar character ; for though in reality extensive, it is small in proportion to the number of the inhabitants who are interred within it, and whose graves are almost all covered with tombstones. The broad, flat, monumental stones are placed so close to each other that the precincts appear to be flagged with them, and, though roofed only by the heavens, resembles more the floor of an old English church, where the pavement is covered with sepulchral inscriptions, than the surface of a Scottish graveyard. M'Ure, in his history, 1736,

thus describes the Cathedral: "The whole fabrick within the walls is three hundred and thirty-nine foot in length, and seventy-two foot wide. It hath three isles, the one upon the north-east end, where the Synod sits, and it is the session-house for the inner kirk. The other two isles is upon the south and north side, opposite to the choir, but was never finished. These two isles, when finished, were appointed to make this great fabrick a complete cross, and it is now the minister's burial-place, and such persons as the magistrates pleases to admit. This church, for the most part, is covered with lead, and hath on the west end thereof a big steeple, not so high, but much larger than the other steeple, wherein is a big clock, and within the steeple two large bells. The great bell is eleven foot, four inches and one-half in circumference, and it rings every night at ten of the clock: the lesser bell, which is eight foot, ten inches and a half in circumference, and it rings every day at eight of the clock in the morning. This steeple hath a salmond on the top of it, instead of a weathercock, and which salmond is part of the city arms. This magnificent fabrick is illuminated with one hundred and fifty-seven windows, including the Barony Kirk, and is supported with one hundred and forty-seven pillars high and low, and is in circumference round the walls (without following with the line of measure the isles), three hundred and twenty-five ells, and the kirkyard dyke is of circumference four hundred and twenty-five ells round about. It hath tombs joined to the kirk wall twenty-one. His Grace the Duke of Montrose hath a burial place in the east end of the Barony Kirk, and upon the kirkyard dyke there are sixty great and small tombs. The High Church steeple being two hundred and twenty foot high, and hath three battlements round it, one above another, with a large cock on the spire thereof. The west steeple is one hundred

and twenty-six foot high, and the church roof ninety-two foot high, all covered with lead. There are of pillars, springs, keystones, and timber-knots in the vestiary, chapter-house, and the inner and outer kirk, three hundred and twenty-nine pillars, two hundred and eighteen springs, ninety-six keystones, being in all six hundred and forty-three, and in the Barony Kirk, one hundred and twenty-six pillars, five hundred and ten springs, one hundred and twenty-seven keystones and apprentice knots, being in all seven hundred and sixty-three; so that the whole, both in the High Church and Barony, amounts to one thousand, four hundred and six pillars, springs, keystones, and knots."

There is a well-known Glasgow myth regarding an ill-fated piper and his dog, lost in the maze of the *subterranean way*, popularly believed to exist between the vaults of the Cathedral and those of the old kirk of Rutherglen, long ago demolished, where the false Menteith plotted for the delivery of Wallace to the English. This may probably be accounted for by a rude footpath having been formed by the masons engaged in the erection of that magnificent edifice, and who then lodged in the more important neighbouring town of Rutherglen, Glasgow being unable to accommodate so many stranger workmen! These ancient brethren of the mystic tie, therefore, formed a rude path over the Gallowmuir, in their daily journeys between the two little towns, crossing the Clyde at one of the fords. To this circumstance, aided by the superstitious fancies of a rude age, impressed with awe at the mystic Masonic ceremonies and processions attendant on the great work going on in Glasgow, may be ascribed the above myth; just as another myth, probably from the same cause, associates the builders of the "Hie Kirk" with a race of pigmies.

We have to thank the craftsmen of Glasgow for the

preservation of our venerable Cathedral, as in 1578, when the Reformed ministers of Glasgow with Andrew Melville at their head, persuaded the magistrates to pull it down and build two or three churches with the materials, and had all in readiness to commence operations, they rose in arms in a body, and threatened death to the first man that should touch a stone of the building, and to bury under the ruins all those who would raise their hands for such a purpose. The matter was reported to the King and Council, when James the sixth, to whose memory be all honour, decided in favour of the Trades of Glasgow, and sharply reproved the magistrates.

Fully fifty years ago—on a beautiful day in the month of June, 1843—I remember taking two friends to visit the Cathedral. They were impressed with what they saw, and, with the desire of better showing them St. Mungo and its surroundings, we asked permission to go to the top of the spire. The stairs were dark and dusty, so we felt thankful when the top was reached. We were doomed to disappointment, however. A change of wind had brought clouds of mist and smoke, which obscured everything. Our stay was brief, and when we reached *terra firma* we could hardly recognise each other. We were like a trio of chimney sweepers; with the hot day and perspiration we had adhibited a liberal share of the "stour" which had accumulated on the stair for many decades. Truly we were fit subjects for a thorough cleansing.

The old Barony Church, which adjoined the Cathedral, was built in 1798. It had more the look of a prison than a temple or sanctuary. Previous to this the congregation worshipped for more than two hundred years in the Crypt

of the Cathedral. At his death in 1839, Dr. Burns had been seventy-two years minister of the Barony, thirty-two of which he had preached in the Crypt. This church was the scene of Dr. Norman Macleod's ministry. He used to say of his kirk that it "was a specimen of ugliness." It was taken down in 1889, and a very handsome new church of red sandstone, built on the opposite side of Cathedral Square, was opened on Saturday, 27th April, 1889. Dr. J. Marshall Lang is now minister.

THE NECROPOLIS.

This cemetery, as seen from Cathedral Square, arrests attention from the commanding position it occupies. In my younger days it was known as the Merchants' Park or Fir Park. The entrance is by the Bridge of Sighs, which crosses the Molendinar Burn. This burn meandered in purity and quietness through the valley, but becoming a nuisance was entirely covered over. From the time John Knox's monument was erected till now thousands of our wealthier citizens and their families have found a last resting place here. To afford further accommodation, additional portions of ground have had to be laid off for sepulchre. Many beautiful mural stones and monuments crown the hill and all around. An enclosed space here is reserved for the Jews' burying ground.

THE BISHOP'S CASTLE.

On the site now occupied by the Royal Infirmary formerly stood the Bishop's Palace or Castle. The castle played a notable part in the most turbulent periods of our history, and it is a pity that there is no visible portion of the building remaining. For several centuries it was the

residence of the Bishops and Archbishops of the See. It is not known by whom the original portion of the edifice was erected, but it probably dated from the latter half of the thirteenth century, as early in the fourteenth century it had come to be recognised as a place of some strength. About 1420 Bishop Cameron built the great tower, which constituted one of the principal portions of the building. Archbishop Beaton built a wall round about it, putting the armorial bearings of his family on several places. Beaton's successor, Archbishop Dunbar, completed the castle edifices by erecting a "noble gatehouse," flanked with round towers. At the revolution in 1688 it was abandoned, and soon fell into decay, and the ruins of the castle came to be looked on by the people who were erecting houses in its neighbourhood as a useful and convenient quarry from which to convey building materials. In 1720 a complaint as to this practice was addressed to the barons of the Exchequer, without result, and in 1755 the Town Council, with inexcusable vandalism, expressly authorised one Robert Tennant to remove from the castle stones for the erection of the Saracen's Head Inn, a building still standing in the Gallowgate. There are, however, considerable remains of the castle wall beneath part of the buildings of the Infirmary, and as lately as 1853, in the course of some excavations, there were found traces of the moat and portions of the drawbridge which spanned it.

One of the features at the International Exhibition in Glasgow in 1888 was an exact *fac simile* of this old castle designed by the late Mr. James Sellars and erected on the grounds on the banks of the Kelvin, overlooked by the University. In it were exhibited the largest collection of Scottish national memorials (lent for the occasion) ever brought together.

THE ROYAL INFIRMARY.

The Royal Infirmary—designed by the Brothers Adam in 1791, and the foundation stone of which was laid on 18th May, 1792—was opened in 1794. It is now one of the largest hospitals in the country, and has attained a position second to no other institution of its kind in the kingdom as regards the ability of the medical staff or the care bestowed on the patients. It has had within its walls some 346,119 patients up to the end of last year, and in its dispensary it has treated about 100,000. The management consists of a board of thirteen persons holding public positions, who are managers, *ex officiis:* eight elected by public bodies, and ten elected by the qualified contributors to the institution. It contains upwards of 520 beds, and is entirely dependent on voluntary subscriptions. When the Royal Infirmary was opened a hundred years ago there was a hymn composed by the chaplain of which the following was one of its verses: -

> "For medicine here shall ply her art,
> To soften pain and cheer the heart;
> Shall hold with death a glorious strife,
> And trim the glimmering lamp of life."

THE DRYGATE.—The historians of Glasgow generally agree that, near the close of the sixth century, St. Kentigern established a See, which, by his zeal and self-denial, became eminent as an ecclesiastical centre. Soon the officials of all grades connected with this See multiplied. Their residences were chiefly located in the Drygate or Rottenrow. In the tenth or eleventh centuries the Drygate was a street of great importance. In it there was a Mint, and in digging the ground on which this manufactory was

erected, specimens of the coins of that early period have been found. Here, besides the houses of the clergy, stood the mansions of some of the nobility of that age, and the cottages of the humbler classes. In Mr. Fairbairn's views of old Glasgow drawings are shown of some of these antique-looking houses.

Rottenrow Street became popular about the same time as the foregoing street, and in its chief features resembled those of the Drygate. At the junction of the Drygate, High Street, and Rottenrow was the Market Cross, at which St. Mungo's Fair was held in January of each year. Dr. Chalmers, for a short time after he came to Glasgow, lodged in the Rottenrow.

George Street was opened in 1792. In its dwellings lived a higher class of citizens—several of Glasgow's leading clergymen residing there. The tenement in which the late Rev. Dr. Burns lived was known by the name of "The Holy Land." Here the late Sir George Burns was born on 10th December, 1795. The old Andersonian College was founded here in 1796 by Dr. John Anderson, professor of natural philosophy in Glasgow University, he having left his apparatus and effects to it. Long was this a popular school of teaching in literature and science classes. Here the late Master of the Mint conducted his famous classes in chemistry. For a few years his assistant was a humble carpenter, who in after years became that eminent chemist, merchant, and manufacturer of paraffin oil—Mr. Young of Kelly. Several academical seminaries were located in George Street. On its south side stands St. John's Free Church.

Going westward George Square, with its trees and shrubbery, is reached. Iron railed all round, comparatively few pedestrians were privileged to walk in it. But its

arboreal beauty had to make way for material usefulness. Notwithstanding this it possesses art-beauty of no mean kind, being studded with the statues of those who were renowned while they lived, and whose fame was not interred with their bones. Of those personages, the only one alive is Queen Victoria. Long may she reign "happy and glorious!" The citizens of Glasgow owe a debt of gratitude to the Rev. Thomas Somerville, of Blackfriars' Parish, for the instructive and fascinating book he has written on those whose statues adorn George Square—a book which should be read with interest by the rising generation. On the east of this square is the Municipal Buildings—a large and splendid pile of masonry—which cost upwards of £520,000, and were opened in 1890. These buildings greatly adorn this locality. On the south side of George Square stands the General Post Office, reference to which will be found on another page.

Still moving westward along George Street we see the new building belonging to the Merchants' House and the offices of the North British Railway, the latter for many years the church of the late able and polished divines, Rev. Dr. Wardlaw, Rev. Dr. Raleigh, etc. St. George's Church, erected in 1807, still stands midway in this fine street. When built it was surrounded by green fields. All the houses westward were, up till the last thirty or forty years, the habitations of Glasgow merchants. These are now chiefly offices for professional men and tradesmen.

INGRAM STREET was opened in 1781, having been named after Andrew Ingram, who was provost in 1763. It was known as the Back Cow Loan. At the east end of this street, in October 1718, ground was purchased for the erection of the Ramshorn Church, and for a burying-ground.

The church becoming insufficient was taken down in 1824, and a handsome one built on the old site. The churchyard is now closed for burial. Many of Glasgow's famous merchants are interred here. Up till the period that Messrs. J. & W. Campbell erected their large wholesale premises at the corner of Ingram Street and Brunswick Street, there were few buildings of any importance in the neighbourhood.

The present Hutchesons' Hospital buildings were erected in 1802, and, with its spire and clock, form a familiar landmark. The original hospital was in Trongate, and was taken down to allow of the formation and opening up of Hutcheson Street. The funds of the hospital have been of great benefit to the community in the annual pensions given to decayed burgesses and their widows and daughters. The schools connected with this foundation have also proved an invaluable boon for the education of children of burgesses in necessitous circumstances. The funds and property left by the brothers George and Thomas Hutcheson have from the first been carefully invested and faithfully administered.

Towards the west end of Ingram Street stood the Gaelic Church, very plain in appearance, and enclosed within a wall. Mr. M'Laurin was minister, and was succeeded by the Rev. Dr. Macleod, father of Rev. Dr. Norman Macleod of the Barony Church, who was officiating minister at the time it was taken down to make way for the commodious premises now occupied by the British Linen Company's Bank at the corner of Queen Street. The congregation erected for themselves the fine church in Hope Street still known as St. Columba Gaelic Church. Fronting Frederick Street is the Union Bank of Scotland, founded in 1830. With its enormous granite pillars and colossal figures it has a most imposing appearance.

Glasgow (South Central).

THE SALTMARKET got its name from having in it a market for the sale of salt to the fishers of the Bridgegate. In its buildings and the character of its inhabitants it resembled those in the High Street. It was once called the street of the fullers, or scourers of woollen cloth, from the scourers residing there who had the benefit of the Molendinar Burn. It is said that in 1750 the citizens living in the Briggate were wont to use the waters of this burn when brewing their ale. On the east side of this street the *Glasgow Herald* and the *Courier* newspapers had their printing and publishing offices. Besides these were other printing offices, near to which, naturally enough, the publishing shops were located. At 57 Princes Street, one of the off-shoots of the Saltmarket, was the Post Office, before it was removed to 28 St. Andrew's Street, and afterwards to a back land at 114 Trongate, corner of Candleriggs, still called the old Post Office Close, and thence again removed to Nelson Street. In recent years the Saltmarket has undergone wonderful changes—the old buildings on the east side being almost wholly removed, and new model ones, erected by the Corporation, taking their place. These consist of tenements of houses suited for the working classes, having been specially designed to embrace the most recent sanitary requirements. Through railway operations the greater portion of the west side is now being also transformed. In many of the old closes were to be seen the peculiar timber-fronted houses common at one time, but these too have succumbed in the general demolition. No street has known greater vicissitudes than the Saltmarket of Glasgow, since the day when Sir Walter Scott's immortal

bailie longed for "the comforts" thereof. In 1807 the population of Glasgow was 100,000. The Town Council having decided that the old Tolbooth and Town Hall in Trongate, which had done duty for so long, was inadequate for the city, built municipal buildings and justiciary courts at the foot of the Saltmarket, the foundation-stone being laid in 1810. These continued to be the Town Hall till 1845, when they were removed to Wilson Street. The buildings continue to be the Courts of Justice and are better known as the "Jail." In front of it malefactors were hanged before public executions were abolished.

In Jail Square is now to be found the Bird and Dog Market, which is still frequented as of yore by dog fanciers and young people interested in our feathered songsters. Pigeons of every variety and rabbits of every kind are here also bought, sold, or exchanged.

At the corner of Steel Street was Silvercraigs Land, known as Cromwell's House. It was here where Cromwell had his head-quarters when in Glasgow, and from it he went in state to the Cathedral where Zachary Boyd, the minister of the Barony who occupied the pulpit, opened his mind so fully upon him that Captain Thurlow, the general's secretary, wanted to pistol him where he stood. Oliver forbade that mode of argument, saying, "No, no; we will manage him another way." The Rev. Zachary was invited to dinner and by that means and a prayer of three hours' duration was won over.

On the open space in front of the jail there was erected in 1881, by the temperance workers in the city, a beautiful granite fountain, in recognition of valuable services rendered to the temperance cause by Sir William Collins, Lord Provost 1877-1880. On this same space in bygone years were held the "shows" at the Glasgow July Fair. Some

of them were large and pretentious, others were small; while the external appearance of many was mean. In the booths could be seen the usual fat woman or the skeleton, the bearded woman or the tattooed man. Histrionic displays were not wanting. Although the acting was unshakesperian, still it pleased the class who witnessed it. There was no lack of wax-works, merry-go-rounds, waterloo-flies, shooting stands, dancing bears, confectionery and lemonade stalls, etc. There were generally two chief attractions, viz., Wombwell's "wild beast show," and the entertainment by the "Wizard of the North" (John Anderson), but the latter establishment took fire one evening after the performances were over, and in an hour or two not a vestige of it was visible. It was not re-erected.

An incident that occurred in connection with Wombwell's became the talk of the town, and every auld wife who could raise sixpence made a pilgrimage to see the sight. Alexander Peden in one of his "prophecies" said that "Lions would be whelped on the Common Green at Glasgow in the nineteenth century;" and it happened that one of Wombwell's lionesses gave birth to two fine cubs, male and female respectively, the former of which was the afterwards famous "Wallace."

The magistrates were petitioned time after time to put a stop to the letting of stands in Jail Square for such amusements on the ground that some of them were immoral in their tendency, and as a whole a disgrace to the city, and an attempt was made to bring some of its more objectionable features into discredit and disuse. Mr. James Smith tried. by opening a temperance coffee house in Jail Square, to minimise some of the drinking habits. We here give a reduced *fac simile* of its announcement written by "Sandy M'Alpine" (the late William Walker):—

A WONDER, A WONDER, A WONDER FOR TO SEE!
A BRAW COFFEE-HOOSE WHAUR A DRAM-SHOP USED TO BE!

FREENS

AN' FELLOW-CEETIZENS

IN GENERAL!

AN' YOU FOKE ABOOT THE FUT O' THE SAUTMARKET IN PARTIK'LAR!

WILL YE SPEAK A WORD WI' ME?

I'm an auld WHISKY-SHOP; I'm an Interestin' relick o' anshient times, and mainners. Maybe sum o' ye dinna ken what a Whisky-Shop is. I'll tell ye.

In anshient times—lang before puir Workin' Foke were sae wise or weel daein' as they are noo-a-days—the Glaiska Foke, an' partik'larly the Foke about the fut o' the SAUTMARKET, were awfu' fond o' WHISKY. This WHISKY was a sort o' DEEVIL'S DRINK, made out o' GOD'S gude BARLEY.

It robbit men o' their judgment; But they drank it.
It robbit' them o' their nait'ral affeckshun: But they drank it.
It robbit them o' independence an' self respeck; But they drank it.
It made them mean, unmanly, disgustin' wretches; But they drank it.
It made them savage an' quarrelsome; But they drank it.
It cled them wi' rags; But they drank it.
It made them live in low, filthy dens o' hooses; But they drank it.
It sent them in scores to the Poleece Office: But they drank it.
It sent them to the Jail, the Hulks, an' the Gallows; But they drank it.
Bailies an' Shirrifs, Judges an' Justices, deplored its effecks; But they drank it themsel's!
Ministers preach'd aboot it; But they drank it themsel's!
It blottit oot God's glorious image frae men's faces an' hearts; But they drank it.
It made them beggars; But they drank it.
It made them paupers; But they drank it.
It made them idiots; But they drank it.

This WHISKY, then, wuz selt in Shops, an I wuz ane o' them,—that'll let ye ken what a Whisky-Shop wuz in anshient times.

TIMES ARE CHANGED NOO. Every body's a member o' the Scottish Temperance League; naebody drinks onything but Coffee; so I've ta'en up the Coffee-House line mysel'!

Come and see me! Ye'll get Rowsin' Cups o' Coffee! Thumpin' Cups o' Tea! Thund'rin' Dunts o' Bread! Whangs o' Cheese! Lots o' Ham an' Eggs, Staiks, Chops, an' a' ither kinds o' Substanshials!

FREENS AN' FELLOW-CEETIZENS.—I'm no the Shop I ance wuz. I've a blythe heart an' a cheery face noo. Come an' see me!

THE REFORMED

DRAM SHOP,

20 JAIL SQUARE.

OBSERVE.—Nae Connexion wi' the JAIL owre the way.

Being at last successful in the agitation for the removal of the "shows" the "happy hunting ground" of the showman is now at Vinegar Hill. Jail Square has long been renowned as a debating ground, and nearly every evening may be seen "doctors" selling pills for the cure of every disease afflicting humanity. Here "Old Malabar" a Glasgow character, with cup and ball, used to exhibit acts of dexterity and extract pence from the pockets of his patrons. Behind the Jail stood the Irish Market, where a large trade was done in all kinds of Irish produce and fruits. On the south of the Irish market was the slaughter house of the city.

At the corner of Saltmarket and Greendyke Street there stands a wooden building once known by the name of "Mumford's theatre," admission to which was one penny. It was always said that Mumford gave good value for the money paid. Latterly the late John Henderson of Park purchased the booth for a hall to be used as a central agency for religious services and temperance reform. Evangelistic services were carried on both on Sabbath and week-days for several years. The late Mr. James Horn and a staff of monitors did good work in this place on Sabbath forenoons and evenings among the children of the neighbourhood. Many temperance meetings, concerts, lectures, and attractive readings on the Saturday evenings were held in it. On one occasion I heard the late Rev. Dr. Edmond give two readings: they were the finest to which I ever listened.

BRIDGEGATE STREET.—All mundane glory fades away, and the "Briggate," once a leading street in Glasgow, has fallen from its high estate. Opened to the public as far back as the twelfth century, it then bore the name of the Fisher Row, clearly indicating that it was originally inhabited

by fishermen, who earned their bread by the capture of the finny tribes of the Clyde. By-and-bye these people disappeared, their humble dwellings were replaced by mansions, and the street became the habitation of the wealthier classes. It is said that the Bishop of Glasgow had a house and garden here. During a part of the last century the "Briggate" was one of the most popular parts of the City. The first bank in Glasgow—the Ship Bank—was at the east-end of this street. It was started in January, 1750, and existed for a period of eighty-six years. In this street resided many of the leading merchants, among them being the ancestor of Lord Campbell of Blythswood, who had his town house here. The first Merchants' House and Hospital were erected in the Briggate in 1665. Though the hospital and house were taken down in 1818, the spire and clock still remain, and form a picturesque object in this old part of the city. For nearly 150 years the directors met in the house for the transaction of business, when they removed to Hutcheson Street, and then to that handsome building on the north-west corner of George Square. The Briggate still continues to have an interest in the "harvest of the sea," the Fish Market being here; but the rich and cultured have migrated to the west and north-west, and the once famed locality is inhabited by the residuum of the people. It is good to see a Protestant Church in this old street, because from it there may come forth good social, moral, and spiritual influences to those who still dwell there.

The Bridgegate Free Church was built in 1858 for the overflow from the revival work carried on in the Wynd Church close by. It has an outside stone pulpit, the preaching from which led to considerable commotion, and to a decision by the Sheriff on "right of way." The Rev.

D. MacColl from this pulpit preached to large crowds in the street on eight consecutive Sabbaths. On the ninth a disturbance arose through the street being blocked, and the authorities requested Mr MacColl to desist from preaching outside. Believing it to be his duty to preach, Mr. MacColl refused to desist until the authorities declared their belief that his preaching would lead to a riot, in which blood might be spilt. The following is the reverend gentleman's account of how the disturbance arose: "I began to speak, but I had hardly uttered three short sentences, when from the centre of the crowd, about twenty yards from me, I saw a match struck. . . . In a moment a knot of about a dozen navvies surrounding the match, burst like a shell, and with a shriek, as of an explosion, they broke on all sides, stamping with their feet, and striking with their fists. Immediately a panic ensued." But the police, under Captain Smart, to whose intrepidity and presence of mind I refer in another place, apprehended the rioters, and peace was for the time restored.

The Goosedubs leads from Stockwell Street into Bridgegate. It was formerly known as Aird's Wynd, called after Provost Aird, who was Provost of Glasgow five times, and on whom the following epitaph was written by one of the members of the "Tinkers'" Club :—*

> "Here lies Provost John Aird,
> He was neither a great merchant nor great laird,
> At biggin o' kirks he had richt guid skill,
> He was five times Lord Provost and twice Dean o' Gill."

In Aird's Wynd was born Annie M'Vicar, better known as Mrs. Grant of Laggan, the celebrated authoress of the "Letters from the Mountains."

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* Strang's "Glasgow and its Clubs."

Glasgow (West Central).

The Cross of Glasgow stands at the intersection formed by the four streets—High Street, Saltmarket, Gallowgate, and Trongate. The origin of these names is evident. The High Street or High-Kirk Street was the road leading to the High Church; the Saltmarket being the market where salt was sold; the Gallowgate was the gate or road to the Gallowmuir; the Trongate being the gate or port leading to the public "Trone" or balance for weighing heavy goods.

The Trongate.—The Trongate (at one time called St. Enoch Street, then Tron Street, and afterwards Trongate) in its olden days was a fine street; and although for a time its pristine greatness seems to have waned, yet it has lately regained a considerable portion of its former glory. This can be witnessed in the new handsome range of shops, warehouses, and dwelling houses on its south side near to the Cross. Our old Town Hall, erected in 1736, immediately west and joining the old Tolbooth, was its most striking building. Its walls were adorned with portraits of several British sovereigns and of leading citizens in civic and commercial life; it also contained a bust of George III. in bronze. There, too, stood the statue of the famous William Pitt. To us who know the magnificence of the present palatial Municipal buildings the former halls must indeed seem insignificant; but Council meetings then were small compared with those of to-day.

Contiguous to the above hall were the Tontine buildings, Exchange Reading Rooms, and Tontine Hotel, now occupied as a drapery warehouse. Under the grateful shelter of its piazza our enterprising merchants used to congregate for business and for a promenade. Erected in 1781, its shares

were 107 of £50 each. Not long since the only remaining shareholder died. The famed "Tontine faces" formed the keystone of the arches of the piazza: they were the fear and admiration of the youngsters of a former generation. They are now to be seen on the front of Fraser & Sons' warehouse in Buchanan Street. These grotesque faces were carved by Mungo Naismyth, who was better known as the builder of St. Andrew's Church. The most prominent object in the Trongate is the equestrian statue of King William III. at the Old Exchange, presented to the city in 1734 by James Macrae, Governor of Madras. The statue has always been regarded as a beautiful specimen of art. On the pedestal is a lengthy inscription. It is intended to remove the "King William" statue very soon to the west end of the Cross island station of the new railway running underneath Trongate and Argyle Streets.

The author of "The Pen Folk" (the late Mr. David Gilmour) on his first visit to Glasgow, with his father, in 1817, thus describes his feelings on viewing the statue of King William:—

Just over the way stood that wonder of wonders, King William, I had so often heard of, grand on his charger, past whom or which father hurried along, and through *another* steeple; and passing, with a good day to one or two others, we presently entered our first destined place of call—Uncle John's grocery shop, where I was furnished with a biscuit, "twal hours." I did not sit long. I had noticed the Cross Steeple in passing it; it showed twenty minutes past one; so, sauntering leisurely to the door, and when out of sight of father, I rushed down the street, crossed over, planted myself on the curb, taking in at a glance King William and the hour indicated by the *orledge*

—ten minutes to two. How well I remember the joy with which I clasped both my knees as I sat on the very edge of the curb, and the long satisfied breath I drew now and then, with my gaze fixed on the lang han' and the King. The great hour I had heard of and talked about had come at last; the hour of which, when King William hears the first tol-lol, he comes from his horse and walks into the Tontine Hotel, and orders dinner. As the han' began to cover the upright figures, I looked round sharply on the king, and muttered to myself, "As shure's death he's steerin';" and when the hour struck, I leaped to my feet to cross the street, but fell prone and lay, how long I did not know. It could not have been long. How I managed to cross over I never knew. I knew, however, that I had been hoaxed by some one, for the king kept his seat as grim as ever. At ten minutes past two I entered, carelessly, uncle's shop again, attempting, unsuccessfully, to whistle, but resolved not to speak. It was easier to whistle even than to keep silent. "I declare he's been fighting," father said. "No, I havena," was my retort. Uncle held a small hand-mirror before me, when I found that my nose had bled, damaging my collar and neck-tie. So I had to tell my story, and get laughed at—Uncle John consoling me with the taunt that, he did not think a son of my mother's was "sic an ass." I well remember the last word was uttered with a snap, as if he could have bit me. But that good man never bit, and seldom barked, excepting at stupidity where he expected common-sense. I took care not to refer to King William after reaching home; and I have been less credulous in subjects of greater importance since that great awakening.

The first plane stone pavement of Glasgow was to be seen in the Trongate near Nelson Street. All paths then were

like the ordinary cart or vehicle roads for traffic, but these have long since been changed, no doubt for the better. Where Campbell's Arcade now stands was born Sir John Moore, the hero of Corunna and the subject of Wolfe's memorable lines. The chief building on the south side of the Trongate was the steeple of St. Mary's Church, now known as the Tron Kirk Steeple. It is 126 feet high and is a miniature copy of the central tower of the Cathedral. From the street the church was not visible, but the alterations now going on have brought it into view. One of its ministers was the great Dr. Chalmers. In this church on the Thursdays, as is noted elsewhere, he delivered his famous astronomical lectures to crowded audiences. Then just a little beyond the Tron Steeple was Messrs. Ross's renowned blacking establishment. Its business was considerable both in the town and in the country.

KING STREET was long known as New Street. The flesh markets were here for many years. Fresh butcher meat could then only be got on market days, except perhaps lamb during the summer months. A few of the old buildings are still here, although not of much account now. *Miller's Place*, which led from King Street to Saltmarket, was and still is a special depôt for second-hand furniture and household goods; it was also one of the centres for carriers' quarters. Branching off on south side of Trongate are the *Back Wynd*, the *New Wynd*, and the *Old Wynd*, all of which had notoriety in their early and later years.

Opposite the Tron Kirk Steeple were the leading coach offices in Glasgow. There they started for London, Edinburgh, Kilmarnock, Ayr, Paisley, and Portpatrick. When the London Mail left at ten o'clock in the evening, the Tron Kirk Steeple rang for a quarter of an hour

previous, warning all who had letters to post or small parcels to send to London. Often large numbers would be seen running to get their letters off by the mail. The Paisley coaches started hourly, and were under the management of Messrs. Lyon & Son.

It took sixty minutes to reach Paisley in those days. Now classic "Seestu" can be reached in fifteen minutes by any of the lines of railway leading from Glasgow. The proprietors of the Paisley coaches met with much opposition. Fully fifty years ago there was started a street or roadway steam coach, in appearance not unlike an ordinary coach; the depôt for it was at the head of Queen Street, where the North British Railway Station now stands. This new vehicle for travelling raised no small stir in the community, because of the "snorting" it made as it ran to and fro. One day shortly after it started it exploded at the Half-Way House on Paisley Road. The results were serious; several of the passengers being killed, while others were severely injured. At this time the canal boats to Paisley and Johnstone did a fair trade, the time taken being—to Paisley one hour; the canal boats to Edinburgh took from five to six hours. To cheer the monotony of the dull "voyage" and gain a few coppers blind fiddlers used to discourse their sweetest music. Comparing the business then done by coach and canal boat with what is now done between Glasgow and the above-named towns it is but "a drop in the bucket."

At No. 164 Trongate was the upholstery and funeral undertaking establishment of Messrs. Wylie & Lochhead. While here the business so increased that they had soon to remove to larger premises in Argyle Street.

At No. 188 Trongate was the famous bookseller's shop of David Robertson, who was appointed in 1837 bookseller

to the Queen in Glasgow. It was the resort of our local celebrities. Here Carrick, Motherwell, Andrew Henderson, William Kennedy, Charles Mackay, Thomas Davidson, Pinkerton, Dr. William Young, Dr. Græme, and many other poets and divines met.

But the Trongate of my boyhood is gone. In the eastern part the old order has given place to the new, and buildings, grand as those in the west end, meet the gaze of the visitor. Westward, however, some of the old tenements can still be seen; but they, too, will gradually disappear. The City Improvement Act, which came into operation in Lord Provost Blackie's reign in 1866, did much for the removal of old and insanitary dwellings, and the formation of many new streets, which has greatly helped to reduce the death-rate of the City. With all that has been accomplished there is much still to be done in various quarters of the City. There are dens where fever ever lurks, and in which reside many people whose lives are sordid and low, if not criminal. The City atmosphere must be sweetened by the removal of these unsavoury places; and, where they exist, buildings suitable for habitation by the industrious and law-abiding should take their place; or, if not, let them be left open as "lungs" for this great and ever-growing municipality.

There are, I believe, a good many still alive who remember the scare caused by the Burke and Hare atrocities, which spread over "broad Scotland." It was rumoured that in all the dark and lonely parts of the cities and country cruel men lay lurking about, supplied with plasters, which they stuck over the mouths of such persons as came near them, and whom they put to death in this way, carrying the dead bodies to the dissecting rooms of hospitals, or giving them to doctors as "subjects" for

dissection. I recollect that it was the custom for timorous people when passing the Wynds to put their hands upon their mouths, so as to ward off the death-dealing plaster.

A leading but narrow street from the Cross was Nelson Street. Its lower part was chiefly occupied with shops and small warehouses, while at its top on the east side was the principal post-office of the City. Here also were the Lyceum Rooms, popular for meetings in their day. In these rooms met a number of Radicals who, dissatisfied with "creeds," had left the churches with which they had been connected and formed what was called the Chartist Church, the chief preachers of which were Malcolm M'Farlane, Matthew Cullen, and W. Govan. Two of the juniors in this kirk (William Dryburgh and William S. Brown) gave biblical expositions. They themselves owned that one of them could not preach, and the other could not pray. Mr. Dryburgh had a "guid conceit o' himsel'." Failing to understand and explain one of Paul's hard sayings in the Epistle to the Romans, he came to the conclusion that the great apostle was not sound on that particular point.

Candleriggs was an important street in former years as well as at the present time. It derived its name from a candle work which stood near St. David's (Ramshorn) Church. In its early years it held three sugarhouses and two cooperages, one of which merged into Bailie Hood's, and existed for a number of years there. The leading toy shops centred here at one time, and on the east side occupying three flats was the large drapery establishment of Messrs. J. & W. Campbell. The Bazaar was opened in 1816 for the sale of cheese, butter, and ham, but this has largely extended, besides being now the great depôt for our fruit trade—merchandise coming from all parts of

the world. Contrasting it with that of to-day, it seems almost like a wholesale shop. The City Hall (at one time our only hall for great public meetings) is built over the bazaar on a series of massive pillars.

Behind the Central Police Office, off Bell Street, was the old Bird and Dog Market, where my companions used to sell their "doos" and the rabbits they reared. This well-known market had great attractions for me: it was a treat to visit at intervals our canine friends and to listen to the feathered songsters.

We enter from Candleriggs into WILSON STREET, which was opened for traffic in 1790. This street was called in honour of Wilson, the founder of Wilson's Charity School. The chief shops in the east end of this street were devoted to the sale of cheese, butter, ham, and grain. There, too, was Chalmers & Collins' book shop, the first named being the brother of the celebrated Dr. Chalmers, and the latter the father of our present Sir William Collins. This shop in after years was removed into Ingram Street, nearly opposite to where the British Linen Company's Bank now stands. At one corner of Wilson Street and Brunswick Street was the *Scots Times* newspaper office, which was published bi-weekly. At the corner of Wilson Street and Hutcheson Street were Messrs. Tegg & Co.'s large book shops and Messrs. M'Fadzean & Co.'s shop for the sale of musical literature and all kinds and sizes of musical instruments. On the other side were two tinsmiths' shops. Large and imposing in appearance were these buildings sixty or seventy years ago, and they had none of that smoke-begrimed look which detracts so much from the beauty of the houses of to-day.

At the west end of this street was the establishment of Messrs. Smith & Sons, booksellers. The north side of

Wilson Street reached almost palatial dignity—the City and County Buildings being erected there in 1844. This handsome pile, the seat of our municipal government, cost above £60,000, the site alone costing upwards of £17,000. The accommodation proving too small for the growing necessities of our civic rulers, an extension was made to Brunswick Street, and a still further extension being found necessary, in 1874 the Council acquired the remainder of the ground between Wilson Street and Ingram Street, including the Merchants' House and Hall. This increased accommodation still proving inadequate for the proper housing of our municipal offices, the Council in 1878 secured a new site on the east side of George Square for enlarged municipal buildings. The foundation stone was laid 6th October, 1883.

Glassford Street historically is not so ancient as some of the streets already referred to, but here stood Shawfield Mansion, built by Duncan Campbell, Esq., M.P., where Prince Charles Edward Stewart took up his abode when he and his Highland host passed the Christmas and New Year of 1745-46 in Glasgow on his flight from Derby. The house at that time was the property of Colonel William M'Dowall of Castle Semple. It afterwards was bought by John Glassford of Dugaldston, who was one of Glasgow's most extensive shippers. Glassford Street was called after him when the Shawfield Mansion was pulled down to allow this street to be opened. The old and famous Ship Bank which, commenced in the Briggate, had been removed to Argyle Street, finding the premises in that street too small for its business, erected larger and more elegant buildings on the west side of this street, near the foot. They had a frontage of 222 feet. Its central division was set apart for banking operations, its flank compartments

for shops and warehouses, and its sunk floor as strong rooms for plate and other valuables. A printing office was also accommodated here. The two upper floors were occupied by the cashier. The next prominent building in this street was the Trades' House, built by the Incorporated Trades in 1794. Each of the fourteen incorporated trades hold their meetings here, and regularly dispense their pensions to the incapacitated members of the crafts and their widows. Its chief hall, well known as the Trades' Hall, has been greatly admired for its architectural proportions. In 1889 the whole buildings were altered in harmony with modern requirements, the main hall alone retaining its original form and style. For many years the hall was in great request for public meetings and assemblies of every kind. I was present at a meeting of the Bible Society at which Dr. Macleod, father of the great Norman, told an amusing anecdote illustrating the difficulty sometimes experienced in giving a literal and accurate rendering of a technical word. "In the Irish Gaelic," he said, "in the account of Paul's shipwreck, the word 'sounded' in the phrase, 'the shipmen deemed that they drew near to some country, and *sounded*, and found it twenty fathoms,' is translated 'whistled'—surely a reversal of the old belief that sailors whistle when they wish for wind, as in this case they had a hurricane."

ARGYLE STREET.—I still recollect the day when I first saw Argyle Street. Even then a bustling thoroughfare, and so different from anything I had seen before, I could not but gaze at the crowds which thronged the street where I have toiled for nearly sixty years. Most of the members of that assemblage have passed away, and of the names then above the shop doors few remain.

At the beginning of this street stood the old West Port

Well, referred to in "Some Bygone Glasgow Characters." This well, from early dawn till dewy eve, was liberally patronised, the first arrivals in the morning being the maid-servants, who gathered there with their water-pitchers or "stoups," to fill them with this well's excellent water, and gossip with each other while they waited their "turn." Water was more valued then than now: the ease and abundance with which it can to-day be obtained conducing to waste. Few houses or places of business then knew the luxury of having it 'neath their roofs. Another of these pump-wells stood at the foot of Glassford Street, now replaced by the gravitation water from Loch Katrine. All the famous spring-wells of bygone days have long since disappeared.

The first noticeable building on the north side of Argyle Street was the Black Bull Hotel, famed in its day, and much frequented by visitors. In 1849 this well-known house, after being eighty years a hotel, was transformed into a warehouse for the sale of soft goods by Messrs. Mann, Simpson, & Byars, of the Trongate. The business continues, but has greatly developed under Messrs. Mann, Byars & Co., whose premises now extend from Virginia Street to Glassford Street.

At 32 and 34 Argyle Street was a building where old Lloyd the actor and his son Arthur held what they called drawing-room entertainments. Afterwards Messrs. Wylie & Lochhead occupied these premises, and on their removal to their new warehouse the building was used for exhibitions of various kinds and was known as the Polytechnic. It was ultimately burned to the ground, and remained unbuilt upon for a time. At No. 42 was the printing office of Messrs. Muir & Gowans, who printed "Loyal Peter" Mackenzie's unstamped weekly *Gazette*. The matter of this newspaper generally was sarcastic and controversial. It sold at

twopence. When it died Peter started the *Reformers' Gazette*, but it also gave up the ghost. At "Rory" (Mr. James Moir, tea merchant, Gallowgate, and also town councillor) Peter shot many sharp javelins from his two newspapers, but the worthy councillor, amused and never hurt by them, survived both the javelins and their thrower: for when Peter slept his long sleep "Rory" was "buirdly and fresh."

While many of the buildings in this street have been changed in appearance yet a few have retained their old-world look. Such is the case with the building where the Argyle Arcade enters: at the east corner of the entrance ever since I can remember there has stood a hatter's shop. At the west corner was a large furnishing ironmongery warehouse, which is now occupied by a bookseller. Fully sixty years ago the grocers in the city were alarmed at the advent of a London tea company which, with a great flourish, opened a shop at 118 and 120 Argyle Street. In a few months, however, failure overtook them, the housewives declining to be beguiled by the liberal promises of the company. At 152 Argyle Street was the Argyll Hotel, reckoned one of the best in its day, and frequented by the political reformers of that time. It has long been absorbed in the warehouse of Messrs. Stewart & M'Donald.

On the south side of Argyle Street, at the corner of Stockwell Street, were the *Glasgow Examiner* newspaper office and Angus' Temperance Hotel. At this corner gathered on Wednesday farmers and tradesmen of various crafts for the transaction of business. When their numbers multiplied they had to remove to St. Enoch Square, from whence they have been compelled by railway operations again to remove, and they now meet at the Corn Exchange, Hope Street. At 21 Argyle Street were the commercial

and printing premises of the *Glasgow Constitutional*—a newspaper never very popular.

On both sides of Argyle Street were many courts and entries where old-world businesses were carried on quietly, but none the less successfully. A few of these I will now enumerate.

Sydney Court.—Mr. William Mirrlees had here his leather and saddlery factory before he removed to Buchanan Street. Here also was the printing office of Mr. William Rankin, where the *Commonwealth* newspaper was printed for a time. A large number of businesses were located here, several of which still continue.

Morrison's Court, entering at No. 108, had an extensive area with businesses in front and back lands. It had also through communication with Argyle Arcade and Buchanan Street, which gave it more importance. Messrs. Thomas Leadbetter & Co. had their lead works here at one time.

In *Moodie's Court* was the bookbinding business of Mr. William Carss, justly famed for the excellence of his work, and also the workshops of Messrs. P. & W. Fleming, ironmongers and blacksmiths. In this court was the famous Pope's Eye Tavern, an establishment still in existence.

Wellington Court was of small proportions, but here was the printing office of Messrs. James Hedderwick & Sons, who for a number of months printed the *Glasgow Argus*, till it got premises of its own in Queen Street.

Wilson's Court was of fair proportions. Flax and produce merchants had their premises in it—one was Mr. J. Lawcock. Here also was the bookbinding establishment of Messrs. Robert Fairie & Son. This court is now entirely obliterated, through the enterprise of a tailor and clothier occupying the whole ground and extensive frontage for the display of his goods. Adjacent to this court was

the well-known Buck's Head Hotel, at the corner of Dunlop Street—a landmark in the city for many years. It was formerly the mansion-house of Provost Murdoch. Its front entrance was by a double flight of stairs, projecting on the pavement; this so narrowed the footway that it was felt to be a nuisance in such a busy part of Argyle Street. When I first saw the head waiter of this hotel I wondered why he wore a black patch over one of his eyes. Had he been asked he would have answered that he lost the sight of his eye in the Green when the great riot of cotton spinners took place, and the more evil-disposed of the excited thousands of men and women gathered there threw vitriol right and left among the crowd. Besides the waiter many were injured by the virulent liquid, and a man who was proved to have thrown a large quantity of it was found guilty of attempted murder and hanged.

At 75 Argyle Street was *Buchanan Court*, in which for many years the *Glasgow Courier* newspaper was situated. Before its decease its second last editor was William Motherwell, the poet. Peter Mackenzie's weekly newspaper, the *Reformer's Gazette*, when it commenced, had its office in this court; and here, too, were the office of the *Glasgow Chronicle*, the printing office of Messrs. Aird & Russell, and the drug warehouse of Messrs. Penfold & Co.

At 87 Argyle Street was *Turner's Court*, street-like in its buildings and industries of various descriptions, with dwelling houses of a superior class. In it was the printing and publishing offices of the *Morning Journal*. This court is now shorn of its proportions and importance since the railway crossed it.

Craig's Court, opposite Queen Street, was a very busy haunt, being the entrance both into Croy Place and

Maxwell Street. In its front buildings were shops and warehouses, such as the auction-rooms of Messrs. M'Tear & Kempt, and the warehouse of Messrs. M'Intyre & Co., formerly at the corner of High Street and Gallowgate. The property was taken down to make way for the present handsome building, well known as Anderson's Polytechnic Warehouse, which was built at the cost of £27,000.

At No. 109 was *Pratt's Court*, occupied principally by residents of the better class, but now absorbed by different businesses. In this court were two well-known taverns which at one time did a big trade.

In *St. Enoch's Wynd*, directly opposite the Argyle Arcade, were many business premises, manufactories, and stores. The Night Asylum for the Houseless was situated here until it was removed to their new premises in North Frederick Street. At the foot of the wynd was an old-world dilapidated corner (when I knew it) known as "The Ark," a pen picture of which, with a description of some of its inhabitants, will be found on another page.

The many changes and removals which have taken place along the frontage of Argyle Street, have greatly improved its appearance and made it more elegant than it was fifty to sixty years ago. By the transforming hand of the architect, I can scarcely recognize in the altered but handsome frontage and plate-glass windows of Messrs. Allan, Dick & Buchanan's warehouse at the corner of St. Enoch's Square, the old-fashioned warehouse of repute belonging to Messrs. Kevan & Buttle.

Going westwards dingy-looking tenements could be noticed, now transformed into the large warehouse known as "The Bonanza," having its frontage extending to *Adam's Court Lane*, which in the early days of the century formed an important outlet from the houses and

warehouses entering from Jamaica Street and St. Enoch Square. Where Messrs. Robert Simpson & Sons' warehouse stands at the corner of Jamaica Street, originally there was a small "hair-cutting and shaving shop" which in those days was very much patronised by the respectable inhabitants of the neighbouring village of Grahamston. From this corner the view of Argyle Street westward is greatly marred by the bridge of the Caledonian Railway, which here crosses the street. A little beyond this bridge stand the handsome Madeira Buildings and Court, in the front and back premises of which various industries are carried on. The Madeira Court of former days was a large open space with a superior mansion on either side. The one was occupied by Mr. Yuill of Darleith, and the other by Mr. Samuel Hunter, the genial editor of the *Glasgow Herald*, of whom many curious stories are told. From here to the end of Argyle Street are warehouses and shops of every description.

Proceeding westward, the following streets branch off towards the river:—Oswald Street, Robertson Street, York Street, James Watt Street, Brown Street, Carrick Street, M'Alpine Street, and Washington Street. Each has a history of its own and been named after some important merchant or benefactor of the city. Neither time nor space will permit me to give further particulars concerning them.

Turning back by the north side are found Bishop Street, Pitt Street, Douglas Street, Mains Street, West Campbell Street, Wellington Street, and Hope Street, and I can do no more than name them.

Having finished the ramble along Trongate and Argyle Street, I must retrace my steps and make short excursions into the streets which branch off both sides, merely mentioning to the reader that the streets I am about to

describe constituted the greater portion of the City of my boyhood. I will begin with

Virginia Street.—This street got its name in 1753 by Provost Andrew Buchanan of Drumpellier and his son, George, who built the Virginia Mansion which stood at the head of the street, and upon which now stands the Union Bank of Scotland. Most of the Virginian tobacco lords had their offices in Virginia Street. The first house actually built in the street was the Thistle Bank, the City of Glasgow Bank afterwards occupying its site till its failure on 2nd October, 1878. Now it is occupied by Messrs. Mann, Byars & Co., warehousemen. The Glasgow Apothecaries' Company have carried on business in this street for many years, first in their old, and then in their new and extensive premises built after a calamitous fire. Adjoining this was the financial office of the Glasgow Gas Company.

Miller Street, next to Virginia Street, was opened in 1753, and was named after John Miller of Westerton, through whose property it was carried. His house was at the south-east corner. On its site was built the Western Bank which started in 1832 and failed in 1857. In this street many lawyers had their offices. Nearly at its top were the coach-building premises of Bailie M'Clelland, a citizen of no mean renown in his day. Considerable interest is felt in this street, because Mr. Walter Stirling, the founder of the Stirling Library lived here. His house and library he bequeathed to the city, and the latter has been largely taken advantage of. Mr. Simpson was librarian for many years, then Mr. Blair and Mr. Mason; it is now under the superintendence of Mr. Hutton. This library, the centenary of which was held fully two years ago in the large hall of the Municipal Buildings, is more valued to-day than at any former period of its existence. Besides its

many rare and precious relics, the library also contains one for the antiquary: I refer to the handsome table in the library-room, the top of which is made out of a portion of Bishop Rae's bridge, which was built over the Clyde in 1350.

In the building formerly occupied by the offices of the Glasgow Water Company the valuable books and MSS. of the Mitchell Library have now found a permanent home. Mr. Barrett, the librarian, is giving faithful attention to his official duties. The position that this excellent library has now attained is chiefly owing to the unwearied zeal of the late Bailie Wilson of West Pollokshields and successive conveners of Corporation Library Committees.

The present QUEEN STREET, in olden times known by the name of the Cow Loan, was opened in 1777, the name being changed to Queen Street in honour of Queen Charlotte. The loan consisted of a long range of narrow strips of back garden ground, attached to the front properties in Trongate and Argyle Street. At the west corner of Queen Street was a well-known landmark, the shop of Mr. Gray the jeweller; behind it was an unused malt kiln. On the east side, up till about fifty years ago, the shop of Messrs. Lumsden & Son was the only other shop at that part of the street. Mr. Lumsden had his dwelling house here, also, and in the same building the Anti-Corn Law League had an office. The building has now given place to a range of handsome warehouses and shops, built of red sandstone, to be occupied by the proprietors, Messrs. Willis, Neilson & Co. In my early years there was very little of architectural beauty in Queen Street. What chiefly brought it into repute was the erection of the Royal Exchange in 1829, at a cost of £60,000. The

site of the Exchange was in 1778 a farm. It was bought by William Cunninghame, who built thereon one of the finest houses in the West of Scotland, said to have cost £10,000, a very large sum in those days. At Mr. Cunninghame's death it was bought by the old firm of Messrs. William Stirling & Sons. One of the wings was occupied by the firm, while the rest of the house was for twenty-eight years occupied by members of the family. In 1817 it was purchased by the Royal Bank, which did business there till 1827. At that time a number of leading gentlemen, finding the coffee-house at the Cross insufficient, bought from the bank its building, and under Mr. Hamilton the architect great additions and alterations were made, and the old mansion house was transformed into the present Royal Exchange. The original house still forms the front portion immediately within the portico: its curious nest of small apartments, now mostly occupied by shipbroking and insurance offices, at once indicates the extent of the establishment.

In October, 1844, a bronze equestrian statue of the Duke of Wellington, costing about £10,000, was erected in his honour in front of the Exchange. The Royal Bank built for themselves suitable premises behind the Exchange, where they still are. On the west side of Queen Street above the Royal Exchange buildings there stood the Theatre Royal of Glasgow. It was a most handsome edifice, both within and without, and cost nearly £19,000. Opened on 24th April, 1805, it was on Saturday forenoon, 10th January, 1829, totally destroyed by fire. Sixty years since there stood at the top of Queen Street the mansion house and grounds of James Ewing, Esq., M.P. Its "craw" rookery was well known in Glasgow and neighbourhood. From day to day the quiet

of Queen Street was broken by the noisy "ca, ca" of the crows. When the Edinburgh and Glasgow Railway came into existence the house and grounds were acquired for its station and offices. The trees had to be felled, and the crows found a roosting place elsewhere. It is believed by many that they actually migrated to the trees around Strathleven when the family removed there. The old Cow Loan, too, has lost its pastoral appearance, and the place where the cows fed has become a scene of trade and traffic of no ordinary extent.

Where the National Bank of Scotland stands was the site of the town house of Kirkman Finlay of Toward Castle. Opposite it were tenements of a commonplace character. When they were taken down elegant buildings were erected in their stead and vitality given to business, especially by the firm of Messrs. Arthur & Co.

ST. VINCENT PLACE was originally a quiet residential corner. Here many of our professional and commercial men resided. It is now a busy business locality. The spacious chambers of the Bank of Scotland are here at the corner of George Square. Adjoining are the printing and publishing offices of the *Evening Citizen*. Further west is the Clydesdale Bank, and on either side are the offices of important insurance and commercial companies. Crossing Buchanan Street to St. Vincent Street we come to the new building of the old Western Club. On both sides of this well-known street are fashionable shops, while the offices are legion. Its busy bustle contrasts with the slow going ways of former days.

BUCHANAN STREET was opened up in 1804, the lower portion of it a few years earlier. It derived its name from Andrew Buchanan, whose mansion stood at the south-west corner, with its cultivated garden ground extend-

ing towards Mitchell Street—the extensive warehouse of Messrs. Stewart & M'Donald, and shops of various kinds, now occupying the whole site, and also that of the court and buildings occupied by the old established business of Messrs. G. & J. Burns, shipowners. They entered from No. 9 (a cart entry) and continued here to increase and develop till their removal to present premises in Jamaica Street. Alexander Gordon (known as "Picture Gordon") had a house built for himself above that belonging to his brother, and fronting Gordon Street, which thus derived its name from him. For some years there was only one house (that of John Gordon) on the east side of the street immediately above the Arcade. A portion of the south wall of the garden of this house, it is said, still forms an abutment to the north wall of the Arcade. It was here, on the site of Princes Square, that the great pavilion was erected for the Peel banquet, at which there were present 3,300 persons. It was held on 13th January, 1837, and I remember the commotion and enthusiasm it aroused. Sir Robert Peel had been elected Lord Rector of the University, and on the occasion of his installation was entertained to dinner by the citizens. In replying to the toast of the students, Mr. Norman Macleod (late Dr. Norman Macleod) spoke as follows :—

Mr. Chairman,—I will not intrude upon you, sir, any of the feelings under which I now rise, except those of pride in being the representative of my fellow-students upon such an occasion as the present, and of having it in my power to express, in their name, the deep sense we entertain of the honour which has now been conferred upon us. I know, sir, that the opinions of young men are, in general, held in little estimation—I know that of late the judgment of the "boys" has been frequently sneered at—I know many think that students should have no political influence, and they would, as much as possible, curtail the means which we now possess of publicly expressing our

sentiments. But surely the simple fact does not derogate either from the value of our opinions, the soundness of our judgments, or the manner in which our political influence has been exercised, that the same individual is at once our Lord Rector, and the object of the deep admiration and of the warm attachment of such an assemblage as I now see around me! And since we had important privileges, we felt that important duties were connected with them. We felt ourselves called upon to promote, by their means, those views which, I trust, young men may cherish as fondly, and defend as firmly, as those of more advanced age and experience. As students, therefore, our first object was to elect a distinguished scholar to fill the office of Lord Rector, and, may I be permitted to remark, that the influence of such a qualification has already been felt; for I know that, from the kind advices and the cheering encouragements given to us by our Rector, whose own life affords the most brilliant confirmation of their truth and value, many students have drawn additional motives to vigorous exertion in the overcoming of difficulties, and have imbibed a loftier enthusiasm in their pursuit of literature and science. Warmly attached to our venerable University, we wished to see presiding over it one who, in these days of innovation and paltry economy, was both able and willing to defend her rights and her privileges.

On the west side of the street were the Dilettanti Rooms, well known in their day, and a little higher up (on the site of the present *Herald* buildings) were the Monteith Rooms, which used to be let for entertainments, etc. I was present at a soiree connected with Gorbals Parish Church (Rev. Alexander Turner) held in these rooms in 1836. The chief speaker was Rev. Mr. Smith, minister of Relief Church in Campbeltown, who for seven years contested a case in the Court of Session to get his church conveyed over to the Church of Scotland. St. George's Church, from its position and architectural character, forms a feature in the street. The bell in the well-proportioned steeple has the following inscription:—

I to the church the people call,
And to the grave I summon all.

With much ceremony its foundation-stone was laid on 3rd June, 1807, the city dignitaries being accompanied by the Glasgow regiment (the 71st). The Western Club, opened in 1841, is a building of quiet style, and contrasts with the distinctive characteristics of the more recently erected Stock Exchange adjoining it.

The first building erected in the street was a three-storeyed tenement at the south-east corner, with a front to Argyle Street. It is still standing: the ground floor, altered into shops in 1822, is at present occupied by the jewellery establishment of Mr. Robert Stewart.

While at one time business was chiefly centred in Trongate, Glassford Street, etc., yet the palm must now be given to Buchanan Street. Its fine buildings, offices, warehouses, and shops are all first-class, the quality of the merchandise attracting the best customers in and around the city. The vehicular traffic is so great that the street is occasionally too narrow for its volume, and every hour of the day it is thronged with pedestrians.

The unpretentious look of Mitchell Street, as you enter, does not give anyone an idea of the amount of business carried on therein. It is the principal avenue for the arrival and despatch of goods connected with Messrs. Stewart & M'Donald, Messrs. Wylie & Lochhead, Messrs. Smith Sons & Laughland, the *Herald* printing department, etc. Fifty years ago it was quite as busy a street, but with merchandise of a different character. It then had its iron foundry, cotton and grain stores, calenderers, woodyard, and various workshops and dwelling-houses.

Union Street for many years had no special fame. In 1830 it had, to the best of my recollection, but one shop, occupied by the Perth Baking Company, of which Thomas Hutchison was manager. This concern had

one bread van for the north, south, east, and west of Glasgow. Near this shop was a horse bazaar, which had a stone figure of a horse at the top of the entrance. Upon this site is one of the most handsome ranges of warehouse property in the city, designed by the renowned "Greek" Thomson. Adjacent to the bazaar was a Unitarian Church, which was afterwards transformed into the printing and publishing premises of the *North British Daily Mail*. The other tenements, occupied as dwelling-houses, have now disappeared. Where the Caledonian Railway goods office now is used to be the stores and offices of the Campsie Alum Co., and on same side at the corner of Gordon Street were a range of byres and stables. Union Street has greatly developed, and can to-day boast of many large and splendid buildings. Its proximity to the Caledonian Railway station and the busy Gordon Street has given to it great and growing prosperity.

What would the sanitary authorities of to-day say to the state of matters that existed in the city less than fifty years ago? Near the foot of Wellington Street, in a back land entering from Argyle Street, stood a small building of two storeys, the lower part of which consisted of two apartments: that to the right as you entered was occupied by an old man named Johnnie Naysmith and his wife; the other end of the house was occupied by Johnnie's horse and Johnnie's wife's cow. The apartment in which Johnnie and his wife lived was kept scrupulously clean, the fireside being as white as her cow's milk. An outside stair led to the upper storey, in which lived a workman, his wife, and a large family of children. Two or three steps up the same stair was a public convenience for the use of the residents in the front and back lands, and anyone else. This was but a sample of what existed

in many other parts of the city, and was lightly thought of. Thanks to the sanitary legislation of the Corporation for the decency and sweetness that now exist!

I have described the north side of the main thoroughfare of the city from Glassford Street to Union Street, and I now proceed to briefly sketch its south side, beginning with the renowned "Stockwell"—a street of much interest to all lovers of St. Mungo.

Stockwell Street, formerly known as Stockwall-gait, was for several centuries the dwelling-place of the aristocrats of Glasgow, and was the chief highway from the north to the south side of the city by the historic old bridge. On the west side of this street was the south sugarhouse, and in a small corner of this refinery was the world-known office of Messrs. Pollok, Gilmour, & Co., at one time the largest shipowners in the country. On the same side was born John Graham, better known as John Graham Gilbert, the celebrated portrait painter. On its east side was born Major-General Sir Thomas Munroe, than whom, to use the words of George Canning, "Europe never produced a more accomplished statesman, nor India, so fertile in heroes, a more skilful soldier."

For a long period Stockwell was noted for its countrified aspect. This arose from the circumstance that the Cattle Market was held here. Till the establishment of the market in Graham's Square, it was the rendezvous of the servants open for hire, who were usually "arled" at the Brig-end. Here the farmers met on the Wednesdays till they shifted to St. Enoch Square; now they meet at the Corn Exchange. On its west side was the Sheriff Chambers. Fifty years ago the familiar figures of Sheriffs Alison and Bell were daily seen going to and returning from their legal duties.

At the foot of the street at the side of the bridge was the

Horse Brae. Here the horses with their carts crossed the river by a ford which went at an angle to the foot of Buchan Street. Only those carters who knew its intricacies could cross the ford successfully, as there were deep holes in the bottom of the river. When it was in flood many lives were lost. The Horse Brae was a resort of the boys of the neighbourhood. Here they fished and bathed.

Nearly half-way down Stockwell Street, on the west side where Stockwell Place now stands, was a sugar refinery. For many years it did a large business. In the third decade of this century it gave place to a range of dwelling houses and shops.

Opposite Stockwell Place was one of the cool old pump wells, where the pedestrian got his thirst quenched. At this part were the carriers' quarters for traffic to and from Ayrshire. On the building at the west corner of this street and Clyde Place was a sign-board informing the lieges of the departure of the Clyde steamers to the watering-places on the coast.

JACKSON STREET extended from Stockwell Street to Dunlop Street, and branching from it was ROPEWORK LANE, in which was situated a celebrated ropework. Its chief proprietor was the well-known James Oswald, one of Glasgow's first M.P.'s appointed under the powers of the Reform Bill. His statue stands in George Square. In this lane, too, was the well-known tobacco-pipe manufactory of Alexander Coghill, where I used to watch, in passing, the making and burning in the kiln, of the long clay pipes, and also the "cutties," much used by smokers in my younger days. Adjoining this, and belonging to the same proprietor, was a large silversmith work. Near Ropework Lane, and facing the Clyde, was the old Town's Hospital, opened in 1733,

the first hospital in Scotland for the poor. While it existed it smoothed the path of many afflicted ones. The old fish-market before its removal to the Briggate occupied the spot where the hospital stood. Behind the hospital, separated by a broad area, was a two-storey high building. In the first flat were placed the cells for lunatics and disorderly persons. On the second was an infirmary for the sick. The buildings accommodated 600 persons. In this lane stood the well-known St. Enoch School, which in its day was one of the best-conducted and largest schools in the city.

Dunlop Street for a long series of years had various ups and downs. It was called after Provost Colin Dunlop of Carmyle. His son, John Dunlop, also Provost of Glasgow, was an accomplished writer. Several of his songs have come down till to-day, viz.: "O, dinna tell me gin I lo'e ye," and "Here's to the year that's awa'." The first feuar in this street was Dr. Moore, the author of "Zelucco," and the father of Sir John Moore. On its eastern side stood the Theatre Royal, which under Mr. Alexander's management underwent several changes. There are still alive not a few who can recollect the excitement in the city, when, on Saturday night, the 17th February, 1849, a false alarm of fire was raised when the theatre was well filled. A rush was made to get out, one of the doors got jammed, and sixty-five persons were trampled to death, besides a great number being injured. In January, 1863, this old theatre was burnt down. It was immediately rebuilt, and continued to flourish till taken down by the Union Railway Company in 1869. Messrs. Lumsden & Son, stationers, had their warehouse in this street, but removed seventy years ago to Queen Street, where they continued till a year ago. Besides containing the Theatre Royal, Dunlop Street

for a number of years had also some industries. In it was the large cooperage of J. Macgregor, and Messrs. J. Henderson & Co., coach-builders, here carried on their business till they removed to North Street. At the north side of the theatre was the printing office of Messrs. E. Khull & Son, where I used to work as a compositor. These premises were afterwards occupied as the printing and publishing offices of the *North British Daily Mail* until they were removed to Union Street. At No. 32, opposite the Theatre Royal, was the popular academy of Alexander J. D. D'Orséy, who was well known as a distinguished teacher. The aspect of this is wholly changed through the operations of the railway.

MAXWELL STREET was called after Stephen Maxwell of Morriston, an extensive coppersmith and chief partner in the Merchants' Banking Company. With its antique court and genteel residences, it was always a quiet street, but grew livelier when it became the thoroughfare for persons wishing to cross to the south side of the river by Portland Street accommodation bridge, and latterly by the suspension bridge. The street has now become disfigured and uninviting for pedestrians, owing to the darkness caused by the width of the bridge carrying the railway station above. Through the same cause Stormont Street, Eagle Lane, the London Temperance Hotel, and the well-known and busy Eagle Hotel and hostelry, have all been entirely swept away. Only one side of Croy Place now remains.

ST. ENOCH SQUARE, the next point of interest, was opened in 1782. It was then very quiet, with St. Enoch's burn running through it, and falling into the river close to Broomielaw Bridge. Its old church was erected in 1780, on the site of an old chapel, dedicated to St. Thanew, and the church of to-day was built in 1827, the old steeple

remaining untouched. The square has undergone important changes, and at the present moment the parish is without resident parishioners. The original houses on the west side have been rebuilt and turned into places of business. On its east side stood the Medical Faculty Hall; in its lower floor Stirling's Public Library was originally kept, and on either side of this were self-contained houses occupied by well-to-do citizens. The centre portion of the square was railed all round, and inside the rails grew and flourished trees, shrubs, and flowers. These have long since disappeared. Further changes have happened since then; and even now there is in progress here the formation of a central station for the new suburban circular underground railway. The South-Western Railway's handsome station and hotel, built in 1880 at the cost of £500,000, now occupy nearly the whole of the east side, with a range of shops underneath, on the street level.

Howard and Dixon Streets, contiguous to St. Enoch Square, once peaceful streets, are now "bee-hives" of industry of various kinds. Owing to the demand for business premises the value of property has greatly increased in the district. Well do I recollect the old brick wall which ran from the north end of Dixon Street to Jamaica Street, and from the foot of that street along Great Clyde Street to the west corner of Dixon Street. In the centre of this walled square stood the famous bottle-work, visible in some of the early pictures of the city.

Jamaica Street, opened in 1763, possesses none of the historical prestige of Stockwell Street, and in the beginning of this century had little traffic. I well remember on the east side the shipping office of Messrs. Thomson & M'Connell. They occupied what had been formerly a splendid mansion, with two flights of stairs meeting on a

spacious landing for the entrance. There were also in this side several shops, stores, dwelling-houses, and workshops; but from Howard Street to the Clyde side there was nothing but the dead brick wall, about ten feet high, which enclosed the bottle-work. The Custom House is built on part of this ground. How different now with its buildings, offices, and busy shops, and crowded pavement! On the west side was the warehouse of the Leith Sailcloth Company, with its high-pointed gable to the street, from the top of which a beam projected, with rope and tackle attached, for the taking in or despatch of goods. The pavement was thus blocked for pedestrians while the hoisting operations were going on. At the corner of Ann Street was the Royal Circus or "Riding School," which was afterwards turned into "the Tabernacle" of the Rev. Greville Ewing, who removed with his congregation to West Nile Street Chapel. For many years there stood at the north corner of Ann Street (where Messrs. Gardner & Son's warehouse is) a low range of houses occupied as stables and byres; and in the "pen" close immediately above was the cooperage of Bailie M'Gregor.

The arrival of herring boats and "wherries" at the Broomielaw Bridge caused a great stir and attracted the inhabitants from the villages of Smithfield, Brownfield, and Grahamston, and in later years from Calton and Bridgeton. The removal of the bottle-works and the rebuilding of the bridge in 1834 increased building and advanced trade. The street being the direct avenue for traffic to the south side, and also being the nearest way to the bridge wharf from which the steamboats started, became a busy highway and brought prosperity to shop-keepers and traders in the locality. As years have rolled on the Broomielaw and Clyde steamboat traffic has grown in importance, and is now known the whole world over.

A landmark for seafaring men was an outfitting establishment at the west corner of Broomielaw, now occupied by Paisley's warehouse. The premises of the present Colosseum were opened about 1849 as the Polytechnic Exhibition of Arts and Sciences. The variety of exhibits and the instructive lectures given made it popular for a time, and attracted visitors from all parts of the city and neighbourhood. Every foot of building ground has been utilised for business purposes, so that there does not now remain a single vestige of the Jamaica Street of 1819.

The old burgh boundaries of Glasgow proper were not very extensive. Its western boundary extended only to Union Street. Beyond it, on the north and west sides of what is named Argyle Street, were three villages, called Grahamston, Brownfield, and Anderston.

Grahamston extended from Union Street to Hope Street, including Alston Street (now the Central Railway Station). Here was once the only theatre in or about the city.

Brownfield was called after its founder, Mr. Brown, a manufacturer who used the ground as his bleachfields. At the foot of York Street, the chief street of Brownfield, was a saw pit, belonging to a Mr. Kay. The saw pit was used as a preaching station for the sailors then frequenting the Broomielaw, and this was the germ of the Seamen's Friend Society which has done, and is still doing, noble work among the toilers of the deep.

I do not consider it desirable to cumber these pages with too much of what may be called "architectural alterations," which would be the case if I were to describe the streets from Union Street westward. I might say, "Here is a new street," and "Here is a street that has seen changes," but I will pass them with the homely proverb, "Enough is as good's a feast."

Glasgow (West).

ANDERSTON, the first house of which was built in 1721, and formed the junction of what are now North and Main Streets, was named after its proprietor, Mr. Anderson of Dowhill, and was erected into a burgh in 1824; enjoyed burghal privileges for twenty-two years, and in 1846 was incorporated into the city of Glasgow. In 1725 a few small houses were erected on Mr. Anderson's Stobcross farm. In 1734 Mr. J. Orr of Barrowfield acquired the lands of Stobcross, and gave a fresh impetus to building. Shortly afterwards Anderston became celebrated both at home and on the Continent for its cotton manufacture, and for productive power was recognised as "the cradle" of Glasgow manufacturers. Several of its eminent manufacturers acquired large fortunes. The district lost its prestige for cotton, but ere long it became famous for its iron manufactures; and, as is well known, occupies a high place in the engineering and shipbuilding world.

Anderston's chief street in those bygone days, as well as to-day, was the MAIN STREET. On its north side stood Provost M'Naught's fine old-fashioned mansion-house and grounds, on part of the site of which now stands the large warehouse of Thos. Hodge & Co. The cotton mill, which was owned by the provost, and stood at the back of his residence, was pulled down by Messrs. Hodge in order to extend their warehouse. The old shops had not a great deal to boast of, either in size or elegance; but the trade of Anderston has grown with the expansion of the city, and can bear favourable comparison with some of the shops and warehouses in the centre of the city.

In this district have occurred many changes, and buildings and old landmarks have for ever disappeared:

such as the Gushet House, which divided Stobcross Street from Main Street. Gone, too, is the dingy close which had to be passed through ere the severely plain Relief Church could be reached. This church, built in 1770, was then the only church west of St. Enoch's, and the only one in Anderston for twenty-three years. It owed its existence to Mr. James Monteith, an elder in Havannah Anti-Burgher Church, declining to stand church censure for going into the Tron Church of the Establishment. This old Relief Church was taken down, and in 1840 a new one was built, the approach to which is by Church Place. On both sides of Church Place are fine new buildings, as well as large halls for the use of the congregation. The late Rev. Dr. Struthers, author of the "History of the Relief Church," was for forty-one years its minister. He died in July, 1858. Afterwards the Rev. Dr. J. Logan Aikman was pastor for thirty years. At present the Rev. A. L. Henderson occupies the pulpit.

As this busy district grew in population other churches sprung up. A Secession Church was opened on 1st August, 1793, in Cheapside Street. Its first minister was the Rev. Dr. Mitchell, who afterwards became one of the professors of the Secession Church. It may be interesting to mention that the first marriage he celebrated was that of Henry Bell, the pioneer of our river steamboat traffic. His ministrations, always of the highest culture and spirituality, speedily attracted a large congregation, which so multiplied that a commodious church built in Wellington Street was opened in August, 1827. In July, 1840, the Rev. Dr. Robson was chosen colleague and successor. The Rev. Dr. Mitchell died in January, 1844. The Rev. Dr. Black is third minister, and officiates in the third church, named Wellington Church, situated in University Avenue. It

cost nearly £27,000. Its fourth minister is the Rev. Mr. Forrest, who was inducted as colleague to Dr. Black on 15th March, 1894.

The late Mr. Alexander Allan a few years ago spent from £6,000 to £7,000 in erecting in Stobcross Street handsome mission premises, which he bequeathed to Wellington Church. His eldest son, Mr. R. S. Allan, has raised in Clyde Street a fine building for educational and recreative purposes, and also well adapted for carrying on religious and philanthropic work in that locality.

Of another church erected in 1800 in Clyde Street the first minister was the famous Rev. Dr. Love, one of the six men who, in an upper room in London, in 1795, founded the London Missionary Society. Lovedale, one of the principal stations in South Africa, is called after him. Some years ago this building was sold to make way for an industrial establishment, and a new church was erected at the corner of Dumbarton Road and St. Vincent Street, and named Anderston Parish Church. In this district there are now many churches of various denominations.

Some years since the old police station in Warroch Street was taken down, and on its site there were erected the large premises used by Claremont United Presbyterian Church for the efficient working of their various Christian mission agencies.

Great has been the progress of Anderston. One hundred years ago the population was only 1,500, and the walk from Jamaica Street to the Gushet House was an ill-conditioned footpath, five feet wide, skirted on the south side by high elm trees, with only a few houses, chiefly at the corner of the cross streets leading north and south. This road is rendered famous by Sir Walter Scott, who refers to "Madge Wildfire," or "Feckless Fannie," being stoned to

death upon it by a crowd of boys in the year 1769 or 1770. The grounds on both sides of "Anderston Walk" were chiefly used as sheep walks or market gardens. After nightfall, sixty years ago, the pedestrian had to carry a lighted lantern, called "bowat," to guide him past the numerous ditches. In these days a street lamp could be seen only in the Trongate, and for its cleaning was dependent upon the falling shower. The watchmen, who were also the scavengers of the city, regularly broke the silence of the night by proclaiming the hour and state of the weather. When a fire occurred, they rattled their "clappers," and shouted out not only the number of the street where the fire had broken out, but (if such were known) the names of the persons whose property was in danger. Each man had a sentry box into which he could retire when the weather was stormy. Occasionally it would have been better for the "guardian of the peace" to have faced the storm, for some roystering blades thought it great fun to overturn the box with the man in it, and leave him to get out as best he could.

From Anderston westward towards Finnieston and Stobcross by Dumbarton Road, the highway was studded with fine old trees and contained the residences of several Glasgow merchants, whose descendants are well known to this day. Instead of all this, we have warehouses, shops, and dwelling-houses almost in touch with the burgh of Partick. It will be in the recollection of many how there used to be representations of Vesuvius and occasional displays of fireworks on the ground at Cranstonhill where St. John's Episcopal Church stands. On these lands of Cranstonhill there are now several engineering works, with trades and businesses allied thereto; on the lands of Stobcross are the Queen's Docks, with its extensive

quayage, also stores and mineral depots; on the lands of Kelvinhaugh are located workshops and various manufacturing businesses; and Yorkhill estate has its busy wharves for landing foreign cattle, with slaughter-house attached; also storage, grounds, etc. Overnewton is principally residential, with superior houses of two, three, and four apartments.

As we pass on by the Bunhouse Road we come to the Partick mills (consisting of the Archbishop's mill and the Town's mill), on the east bank of the Kelvin. They came into the possession of the Incorporation of Bakers of Glasgow, as a gift from Regent Murray for emergency services rendered by them in supplying his troops with bread at the battle of Langside in 1568. The Bakers also acquired by purchase, in 1771, the old snuff and malt mill at Clayslaps, a few hundred yards above the Partick mills, which they fitted into a flour mill. The Clayslaps mill no longer exists. The Partick mills were burned down in February, 1885. The ground was then bought by ex-Provost John Ure and his sons, and the present extensive "Regent" mills erected thereon at a cost of £60,000. They are supplied with steam and water power. For the water which drives the turbines the firm pay £120 per annum to the Incorporation of Bakers. To give an idea of the extensive business done by Messrs. John Ure & Sons at the Regent and Crown mills in Washington Street, it may be mentioned that last year 440,492 bolls of wheat were ground, yielding 270,123 sacks of flour and 223,173 sacks of bran and thirds, while the total money value of the flour and offals reached well on for half a million sterling.

Glasgow (Central and North-West).

Gordon Street. — How different the Gordon Street of to-day from that of my youth! Business houses and offices were not numerous then. On the north side from Renfield Street to Hope Street was wholly occupied with three churches: in the centre was the United Presbyterian Church, under the ministry of Dr. Beattie; on the east was Renfield Free Church, under the ministry of Rev. Mr. M'Nab (formerly Rev. Dr. Willis); on the west, at the corner of Hope Street, was the Free Gaelic Church, under the ministry of Rev. W. M'Gilvray. These have all given place to warehouses and suites of offices equal to any in the city. Where the busy Central Railway Station now stands was Alston Street, with old-fashioned grain stores on either side. In Hope Street, facing Gordon Street, where the Central pile of buildings now are, the spot used to be familiarly known as "Tam's Green" (Thomas Gray being lessee). It was a public washing and bleaching green for the inhabitants in the neighbourhood.

Bothwell Street—when laid off for building purposes, the level was raised to meet the requirements of Bothwell Circus, where it joins St. Vincent Street. Many a happy day have I spent playing in and around these empty building stances, now freighted with towering and handsome piles of masonry. This street bids fair to outrival architecturally any of our best streets. Here we have the "Allan" and "State" Line shipping offices; also those of Messrs. George Smith & Sons of the "City" Line; the Conservative Club, and the Central Agency Offices, consisting of the firms of Messrs. James Brook & Bros., Messrs. Clark & Co, John Clark, Junr., & Co., Messrs.

J. & P. Coats (Limited), Messrs. Lister & Co. (Limited). Here, too, in 1880 were reared the halls and rooms of the Christian Institute, embracing, as it does, the Young Men's Christian Association, the Sabbath School Union, and the Foundry Boys' Religious Society.

WEST NILE STREET has of late years been developing more business "go" than formerly. My recollection of that street is associated with the Independent Church at the corner of Drury Street, under the ministry of Rev. Greville Ewing. Some years ago, when the congregation removed to their new church in Waterloo Street, the building was converted into offices, and afterwards rebuilt into more stylish offices, as at present. Opposite to West Regent Street used to be the Prince of Wales Theatre, which was afterwards altered into a circus. It is now occupied as a horse bazaar, and for carriage hiring.

DRURY STREET is a short thoroughfare connecting West Nile Street with Renfield Street, at one time of little business importance. I think here must have been located the last of the establishments for letting out sedan chairs to the public. I well remember in this street a signboard giving a pictorial representation of one of these chairs, with the rates for hire.

RENFIELD STREET, as a continuation of Union Street, early acquired a business look, and as a tramway route and thoroughfare to the north and west has developed a large amount of traffic. It never had an old world-look, so the changes have not been very marked. On the east side, where the City of Glasgow Assurance Company have their office, stood St. Mary's Episcopal Church before removing to Great Western Road. I remember hearing the incumbent—Rev. Mr. Montgomery—preach there a special sermon to young men.

Sauchiehall Street, and streets branching off, were at one time reckoned quiet streets. At the east end the tenements of houses were humble in character and appearance, and no less humble were its shops. Houses and shops of a superior class began to be erected further west. A memorable incident is here brought to my recollection. Upon the completion of the buildings immediately west of Douglas Street, one of the shops was opened for the sale of provisions. As a signboard to attract customers a ham was hung out. One morning, to the consternation of the proprietor, the ham had disappeared; some one had stolen it. On the following day it was returned by the disgusted thief, on finding that it was only a wooden imitation, painted in realistic style.

The old-fashioned railed-in lawn greatly prevailed in front of the self-contained houses which lined a good portion of this street, but with the erection of modern buildings these were soon covered over. The first that stood out prominently was the warehouse of Messrs. Copland & Lye. Other large and stylish shops and warehouses followed on the same side of the street. Here also has the Fine Art Institute secured for itself a beautiful home of its own, well-adapted for the exhibition of pictures, etc. The Corporation Galleries, open free to the public, have always some artistic articles on view, besides the valuable pictures bequeathed to the city by the late Bailie M'Lellan. The amenity of the street has led to the location of several hotels in it. The Grand Hotel and Charing Cross Mansions, both at the corner of St. George's Road, are high-class buildings and adorn the locality. Beyond Charing Cross the street still retains its residential character.

St. George's Road was a quiet road with villas on either side. These mansions are being replaced by shops and

other places of trade. There has been growth in this street northward. St. George's-in-the-fields, a chapel of ease, once stood alone; to-day around it are numerous tenements of respectable middle-class houses. Industries of all kinds are in operation in the neighbourhood. The old Port-Dundas and Cowcaddens districts are thriving commercial quarters of the city.

When St. Stephen's Church and the U.P. Church in Cambridge Street were opened in 1834 the population in this quarter was sparse; in 1894 it is dense, one of the factors in this growth being the Normal seminaries. It may be in the recollection of some of my readers that Kyle's Cotton Mills were where the Grand Theatre is, and that Mr. Thomas Edington's mansion-house and the Phœnix Foundry stood where presently is the recently opened up children's recreation ground so generously provided by the Corporation.

The Rosehall tea gardens were famed in their day. Rosehall Street now occupies the site. Large quarries were prevalent in this district—a famous one was at the corner where Abercorn Street and New City Road meet.

Passing westward we arrive at what is familiarly known as St. George's Cross.

NEW CITY ROAD from here continues its course until it merges into the Maryhill Road at the old toll. The buildings in this thoroughfare literally join those of the old burgh of Maryhill, which happily forms part of "Greater Glasgow."

The GREAT WESTERN ROAD is the principal artery of traffic for the districts of Hillhead, Dowanhill, and Kelvinside. All who knew this neighbourhood sixty years ago, with a farm house here and there, cannot but marvel at its growth and extension. Even within

the last three or four decades I have seen striking changes, not only in the increase of superior dwellings but in churches of a high order of architecture. St. Mary's Episcopal Church with its handsome spire stands out most prominently. So also does that of Lansdowne United Presbyterian Church; and as we pass to the crest of the hill, Kelvinside Free Church and spire come into view, and break the uniformity as we look along the long vista of Great Western Road, with its mansions and terraces, where reside some of our merchant princes.

Approaching Kelvinside, which not so many years ago was considered far out of the city, many improvements may be seen; among them the beautiful bridge now spanning the Kelvin, and northward the numberless abodes of the wealthy and professional classes.

The districts of Hillhead and Dowanhill have also come rapidly to the front. The villas and mansions in these suburbs are very fine. The population is increasing, and the various denominations are well represented in the number of churches. Perhaps the growth of Glasgow westward has been aided by the opening up of the West-End Park on the grounds of Kelvingrove, so famed in song; and also more recently from planting the University with its majestic proportions on the hill on the opposite side of the Kelvin valley—its lofty site giving it quite a noble and dignified appearance, and enabling it to be seen far and near. If these new buildings exist as a seat of learning as many centuries as its predecessor did in High Street, what will Glasgow then be in size and population? From the higher terraces of the West-End Park most expansive views are to be obtained of our own and neighbouring counties, and with its terraced walks, fountain, lakelet, and flower-plots, the whole scene is rural and refreshing.

Glasgow (South).

GORBALS.—The earliest authentic records show that the Gorbal lands belonged to the family of Lennox. The lands afterwards passed into the possession of the Church, and it is supposed that they were given by the Bishop of Glasgow to George Elphinstone as a marriage portion to his niece or daughter. Till 1634 the lands were held by the Elphinstone family, who were also possessors of the lands of Blythswood, and one of whom, Sir George Elphinstone, was Provost of Glasgow from 1600 to 1606.

The barony and regality of Gorbals was confirmed on 9th July, 1606, by a charter of James VI. This charter gave Gorbals full power "to carry on merchandise and manufactories." By it Sir George Elphinstone was vested with all the powers of regality over said barony. From him these powers descended to Sir Robert Douglas of Blackerstone, who in 1650 disponed Gorbals to Glasgow's magistrates for behoof of the city, the Trades' House, and Hutchesons' Hospital. The magistrates accepted the charge, and for a time ingathered the rents and duties and divided them: one fourth to the city, one fourth to the Trades' House, and the remaining half to Hutchesons' Hospital. In 1790 the lands were divided into lots; the City acquired the old feus of Gorbals and Bridgend, and also the Kingston portion of the Barony of Gorbals; the Trades' House obtained the section west of a line parallel with the present Eglinton Street; and the remaining section lying to the east and south was allocated to Hutchesons' Hospital. The districts are now known as Hutchesontown, Gorbals, Laurieston, and Tradeston.

In all these districts the ratio of increased value of land is very great. For instance, Hutchesons' Hospital's share

of these lands, which in 1650 cost them £3,388, was valued in 1792 at £9,447; and again in 1843, on a report made by skilled surveyors, the unfeued portion was estimated at £65,076, and the feu-duties disposed of taken at twenty-two years' purchase were stated in the accounts at £74,503, or together £139,579. On the same basis, at the present day, the Hospital's capital in Hutchesontown lands is £375,527; its feu-duties and rental being nearly £18,000 per annum.

Long ago the Main Street, Gorbals, was the chief street which existed on the south side of the river. It was neither beautiful nor broad, being extremely narrow at one point, with scarcely a semblance of pavement. Narrow as it was, it was wide enough for the business transacted in it; but when Bishop Rae built the old bridge in 1343 it facilitated communication.

Early in this century the Barony of Gorbals had a population of five or six thousand inhabitants. At that time Hutchesontown, Laurieston, and Tradeston were green fields, dotted with farm-houses.

The Main Street, when I first knew it, was the centre of the Gorbals trade, and the highway between the north and south. Its buildings were far from being imposing, thatched roofs prevailing. Its shops were few, and the value of their stocks not very great. Its notable building was the old Baronial Hall, or mansion house of the Elphinstone family, standing at the corner of Main Street and Rutherglen Loan on ground which formed part of "St. Ninian's Croft." The Elphinstone policies stretched along the street, and were surrounded by a wall. For a number of years on the south side of this wall all kinds of goods, new and old, were regularly exposed for sale.

The mansion house towards the close of last century

became the police office of Gorbals, and continued so till the erection of the one in South Portland Street, more than sixty years ago. (As I write, a new and enlarged police station is almost completed. Its site is at the corner of Nicolson and Oxford Streets.) The staff of officials in this house of correction was small. It was quite a feature to watch the manner of lighting of the streets: as gloaming came on the lamplighters would be seen emerging from the office with lighted torches in hand and ladders on their right shoulders.

After this police office was vacated it was turned into a public-house, and did, alas! a big trade; but circumstances brought about another change, and it became a drapery establishment. By the City Improvement Act this building and many adjoining it were taken down, and in their stead others were erected. Under the powers of the same Act, guided by the Dean of Guild Court, the buildings in this street and district have been rebuilt in a style that leaves nothing to be desired: a broad street, handsome shops and warehouses, and comfortable dwelling houses, with a central open space containing fountain and clock. The transformation is complete, and great the contrast from what it was in its days of dirt and squalor. I have known the locality from my very earliest years. None of the old landmarks are visible, except a few above the old Puddock Row, now known as Bedford Lane.

At the head of Main Street are the stations of the Union Railway, the Glasgow, Barrhead, and Kilmarnock Joint Line, and the Glasgow and South-Western Railway.

On the west side of the Main Street there branched off Kirk Street and Malta Street or Paisley Loan (now completely obliterated), the tenements in which were humble dwellings for the working classes. In Malta Street,

opposite Buchan Street, were the works of the old Gorbals Iron Foundry: its proprietor was the much-esteemed Bailie Roberton. Buchan Street ran from Clyde Place to Paisley Loan. In it was located the old Gorbals Parish Church, which had an extremely high roof. Its builder was Mr. Robert Aitken, who also built the old Assembly Rooms in Ingram Street, and the mansion-house of Ardgowan, Inverkip, one of the seats of the Stewarts. The old church was formed into a chapel-of-ease after the present parish church was erected. In the forenoon the service was conducted in Gaelic; in the afternoon in English. A Mr. Mackenzie was long its minister. The Rev. Dr. Maclean was for many years the highly-respected minister of the Gorbals Parish Church. Unfortunately the heritors and he went to law, and the letter and the spirit of the 133rd psalm were forgotten. In 1833 he died. His funeral sermon was preached by the late revered Dr. Brown of St. John's Parish Church. These streets and buildings are here also totally changed in appearance.

Muirhead Street was known as "Warm Water Street," owing to the flow of waste warm water from a mill here into the Clyde. A distillery occupies extensive premises in this street.

In a line with Puddock Row was Greenside Street, on the north side of which was erected in 1836 the Gorbals Youths' School on the site of an old ropework. Greenside Public School occupies a site adjacent. At the corner fronting Hospital Street was a *quoad sacra* church, now known as Hutchesontown Parish Church.

Portugal Street consisted largely of dwelling houses for working people. Its chief building was the Lancasterian School, which never was very popular. What is now known as Eglinton Street United Presbyterian Church had its

conception in this institution. Its members met there for worship till the present church was built and ready for divine service. Its site was a gift from Mr. Laurie, of Laurieston.

In SURREY STREET there was a charitable institute for girls, known by the name of the M'Farlane School. At the south corner of this street and Bedford Lane was built a handsome new structure for the members of Buchan Street Church, in which for several years met the congregation under the ministry of the Rev. Jonathan Anderson. He was an earnest pastor who became celebrated for holding before his congregation the terrors of hell, and who sometimes gave such vivid word-pictures of that place of woe that timorous, or it may be conscience-stricken, persons fainted at the appalling vision. It is recorded that the captain of a vessel, loaded with sulphur, when enquiring for a possible customer for his cargo was sent to Mr. Anderson. He told the reverend gentleman that he had been informed that Mr. Anderson dealt largely in sulphur. Mr. Anderson replied that he did, but just now he had more of that commodity on hand than he had a present use for. In later years Mr. Anderson, with a number of his members, left the Free Church. They erected for themselves a little building in Margaret Street, off Eglinton Street, but remained unconnected with any denomination.

Situated in Rutherglen Road is the old Gorbals burying-ground. Up till the opening of the Southern Necropolis in Oatlands district, more than half-a-century ago, this was the only "God's Acre" on the south side. It is now closed as a place of sepulture. The Southern Necropolis has tripled its size since it was devised by the late Mr. Colin Sharp M'Laws, a merchant, and son-in-law of Bailie Gilmour of Oatlands.

Hutchesontown.—In this district, on St. Ninian's Croft, there was founded (in 1350) by the pious Lady Marjory Stewart of Lochow, a leper hospital. It existed for many years to give shelter and relief. In 1610 reference is made to the manner in which the victims of leprosy were to be allowed to enter the city. It was only in the year 1794 that the first house was built on the lands of Hutchesontown in St. Ninian's Street. This street along with Hospital Street was named to commemorate the benefaction. Green fields were all around. The district gradually lost its rural character, and tenements poor in appearance were put up. These becoming inhabited, streets after streets were formed and places of industry sprang up; but Hutchesontown did not progress at the same rate as some other sections of our city. The buildings in Hospital Street (its chief street), were of an ordinary type; but with the erection of Castlemilk Place appeared dwellings for people in a well-to-do position. The chief building in Hutchesontown was the Relief Church at the corner of Hospital Street and Rutherglen Road. There it is to this day, outwardly the same, but internally all changed. Its first minister, the Rev. W. Thomson, was somewhat unpolished in his style. He had charge of this congregation for more than fifty years. One Sabbath afternoon, nearly sixty years ago, while engaged in ordaining elders he said that some elders had left the church in displeasure, but ere long "every leeving soul of them returned to it." His successor was the late Rev. J. S. Taylor.

Thistle Street and Crown Street are the other two leading streets. In appearance they are changed from what they were formerly, especially the latter, from Rutherglen Road upwards. The erection of Hutchesons' Hospital School, and the new tenements that quickly sprang up

caused Hutchesontown to spread until it was close upon "Dixon's Blasts." When Mr. Dixon began practical operations the "blazes" were severely denounced as destroyers of health and vegetation; as a nuisance to the district, and all southwards; and as likely to put an end to further building. These objections have proved groundless. The "blasts" are still to the fore, and are more important to-day than ever. The health of the locality has not suffered, and the district to the south instead of being, as of yore, studded only with colliers' houses in a few long rows, has largely been covered with handsome tenements. This improvement, although chiefly confined to the south, has been felt in other directions, streets springing into being and the population increasing rapidly.

In bygone years when it was not uncommon for the Clyde to overflow its banks, the following streets which lie low were inundated: Rose Street, Commercial Road, Wellington, and Govan Streets. Hutchesontown had many factories in it. For long years in Govan Street were the iron works of the Messrs. Girdwood. Messrs. P. & W. M'Lellan afterwards became occupants of these works till they went to their present large premises. What was known as the Blindburn Spinning and Weaving Factories later became the confectionery and biscuit work of the late Bailie Lamberton and his sons. Near to these was a large saw mill. How has Hutchesontown changed! The ground, at one time of little value and the works and buildings thereon small and unimportant, giving but little return to the original proprietors, now yields a large and increasing revenue, which, through the Hutcheson Trust, is carefully expended on the comfort and happiness of the infirm and aged, and in the education of youth.

Laurieston marches with Gorbals district on the east. It derived its name from Mr. James Laurie, an enterprising timber merchant and builder, who feued the ground from the Hospital trustees, and laid out the streets and built a large part thereof. Its area is not very great, and it has always been more of a residential than an industrial character. A peculiarity of this district is that the streets have all high-sounding names—Portland, Cavendish, Salisbury, Bedford, Oxford, Norfolk, Warwick, Coburg, Surrey, and Cumberland Streets.

Portland Street, its chief street, was opened in 1802. When I knew it first, in 1826, there were only a few tenements near the foot. John, George, and William Binnie, builders and joiners, believing that there was a necessity for better house accommodation, built some tenements, the demand for which showed how accurately they had gauged the wants of the district, and were encouraged to go on with other building operations. John was the most enterprising of the three brothers. He raised a large block of buildings, known as Binnie's Building, the frontages of which were in Portland Street, Oxford Street, and Norfolk Street. He entrusted the management of these numerous dwellings to Mr. Laing, now ex-Bailie Laing, whose ability for this new sphere of duty soon became manifest, not only to Mr. Binnie, but to other owners of property. By this enterprise Mr. Binnie became widely known, and was held in such high estimation that for a long time he was chief magistrate of the south side. He was father-in-law of the late Dr. Anderson, of John Street Relief Church. I remember him well when he lived in Portland Street.

George Binnie, while industrious, was not so successful in his building speculations. He erected a large block of

tenements on the south side of Norfolk Street, fronting the Police Office. He was a great enthusiast in the formation of the Gorbals Gravitation Water Company, which was intended to give a purer and better supply of water to the residenters on the south side, the supply at this time being not only limited but very impure. Mr. Binnie was summoned to give evidence before a committee of the House of Commons in favour of the new company. When in the witness-box he declared that the water was full of impurities; yea, that in it were found "calves." This statement convulsed the committee. An explanation being demanded, he repeated the word "calves" in his broad doric. The chairman asked him if they were living? "Oh, no." "What, then?" asked the chairman. "I mean to tell you that in the water there is a great deal of chaff or waste straw." But this state of matters did not continue when, by Parliamentary sanction, the Gorbals Gravitation Water Company began to supply the south side with water. This company in after years became amalgamated with the Glasgow Water Company. Its waters are still supplying parts of the south side.

What helped further to stimulate building in Portland Street was the opening of the Suspension Bridge in 1852, this street being the chief highway from the bridge to the south. In Abbotsford Place tenements soon covered what was a grassy park, and the once quiet street became noisy with the hum of passing throngs. The social condition of its inhabitants has somewhat changed, many of the larger houses in Portland Street being now subdivided. Still it is a fine central and bright street.

Neither Warwick Street nor Apsley Place, however good as a residential quarter, ever reached the popularity of Portland Street. Oxford, Norfolk, Bedford, Nicholson,

North and South Coburg, and Surrey Streets, were favourite habitations for a large portion of the people who liked to reside on the south side.

The most stirring of all the streets in Laurieston were Bridge Street and Eglinton Street. Being in a line with Jamaica Street Bridge and the direct highway leading southward, these streets were soon transformed into a busy thoroughfare. The Methodist Chapel of the Rev. Valentine Ward stood on the west side of Bridge Street, the membership of which was but small. The first temperance meeting I ever attended was in the large hall of this church. Its chief speakers were William Collins (father of Sir William Collins) and "the Dundee Carter." They spared not themselves in denouncing the terrible sin of intemperance. These orators were only second to the celebrated John B. Gough. Shortly after this the church was given up and sold to the Glasgow and South-Western Railway Company. Its station, offices, etc., were erected on the site on which the church stood. As the business of this company rapidly increased the silence which so long reigned there gave place to bustle and noise. The east side of Eglinton Street from the corner of Norfolk Street up to opposite Wallace Street was like an orchard. In autumn the apple and pear trees bore excellent fruit, which many of my companions eagerly coveted.

From the corner of Coronation Buildings up to the corner of Bedford Street and South Coburg Street extended a large park in which sheep grazed. As already mentioned, at the corner of Bedford Street stood Eglinton Street United Presbyterian Church. Beyond it new properties were erected up to the brick wall which enclosed the mansion-house of Mr. Pearson, rope spinner, who had his works in Ropework Lane. The front of this fine house

looked southward. Its entrance was from Cumberland Street. At this part of Eglinton Street, on its west side, were Gray's hills, commonly called the "clay holes," where as juveniles we amused ourselves. One day my brother William and I were there enjoying ourselves, when suddenly there came on a most violent thunderstorm: the lightning was most vivid, and actually scorched my brother's shirt collar. When we reached home my mother was greatly alarmed at this event. This was our last visit to Gray's hills. By-and-by these became changed. On part of this ground were erected Hutchesontown Free Church and the goods department of the South-Western Railway.

Further up was Port-Eglinton Hotel and the entrance to the Paisley and Johnstone Canal. Immediately above this was the large wool-spinning and carpet manufactory of Wilson, Stow & Co., the chief partner of which was the late Mr. David Stow, the eminent educationist. It was chiefly by his influence and zeal that the Normal School or College was opened in Cowcaddens. Beyond the above busy hive of industry was the cavalry or horse barracks. Large numbers of people were often seen standing at its chief entrance watching the soldiers being drilled, while in summer evenings they resorted there to listen to the splendid music discoursed by the soldiers' band. This barracks, when closed, became the hospital of the Govan Parochial Board; but these premises latterly became too small for carrying on their laudable work. The Board, accordingly, removed to new and spacious buildings erected by themselves, now known as Merryflats Hospital, near Govan.

Carlton Place was a splendid range of buildings extending from the Gorbals Church to the Broomielaw Bridge.

In its early years it was one of the sights of the city. It consisted of two divisions, separated from each other by Portland Street. They were designed by Mr. P. Nicholson. The eastern section was erected by Mr. James Laurie in 1802. The western portion was begun in 1813 and finished in 1818. I recollect well when the western portion was adorned with its beautiful iron railings. Its eastern and western ends were entered by handsome gates. In order that the residents might not be disturbed, no general traffic was permitted. That this might be rigidly carried out gatekeepers were stationed at each gateway, and the place had the stillness of a rural kirkyard. As time rolled on and business grew in volume these peaceful retreats became the scene of stirring life. Some of these spacious high-rented mansions are still inhabited, but the greater number are now sub-divided, and turned into offices and commercial business premises. Altogether, Carlton Place has become greatly changed from what it was in its early years.

Tradeston is situated west of Laurieston, on ground feued in 1790 from the Trades' House and Incorporations of the City. In 1802 it was planned by a Mr. Muir. Its principal street faced the river, and was named Clyde Buildings. The better class of people who then lived in Tradeston resided here. Not till thirty years after was there any quayage on the south side of the river. I recollect the great noise made by the driving of the piles for the foundation of this new quay, which extended from Broomielaw Bridge to West Street. Small coasting vessels were harboured, and the lowly shops which then existed gradually gave place to larger places of business. Next in importance to Clyde Buildings was King Street, the chief street

leading on to Paisley Road. The streets of Tradeston were proportionally of good breadth, but the dwellings in them destitute of architectural taste or charm. The inhabitants were nearly all of the industrial class, and the rents upon the whole not high. Strictly speaking the Methodist Church on the west side of Bridge Street was located in Tradeston.

At the south corner of King and Commerce Streets the Gorbals Free Church was built, after the Disruption, for those who had left the Gorbals Parish Church. The next ecclesiastical building was the plain one in Commerce Street, erected for those who attended Kingston *quoad sacra* Parish Church. At the '43 crisis, they with their minister, Rev. Dr. Gibson (afterwards professor of theology in the Glasgow Free Church College), worshipped in it. The membership at no time was ever large under its three different ministers. Latterly the building was sold to a section of the Scotch Episcopal Church. In time this body left it. Nearly twenty years ago the Evangelical Union erected a church in Nelson Street.

In halls and in houses in several streets in Tradeston mission work was carried on for many years. For nearly thirty years the mission in Dale Street has done good evangelistic and philanthropic work. To concentrate and develop its general operations Camphill United Presbyterian Church purchased ground on the south side of King Street, and erected excellent and commodious premises at a cost of £3,000. These were opened last year free of debt.

Little more than half-a-century has elapsed since the general industries of Tradeston received a fresh and vigorous impulse. In Wallace Street for a number of years Cook's engineering establishment was the only one of its kind in

the district. Now iron industries are both numerous and important, while various trades are extensively carried on. Cotton and spinning factories were early located in Cook Street, Centre Street, and West Street, but were comparatively small. In Centre Street the Messrs. Primrose have grinding mills as well as at Port-Dundas. They do a large business as flour merchants. It is seventy or eighty years since their grandfather had the chief bakery business in Tradeston. In this district there is great need for improved sanitation, as well as for household dwellings of a better class.

Kingston lies adjacent to Tradeston. Its chief row of buildings was called Maxwellton Place, and possessed the famous Red Dyke well, at which I many times slaked my thirst. It was truly a "brook by the way." Often have I passed the house in which Mr. Reid ("Senex") lived, and looked at the doorplate with this legibly engraved on it, "Knock and then ring." At that time Mr. Reid had not written those historic letters which first appeared in the *Glasgow Herald*, and after in book form, and which have immortalised his *nom de plume* "Senex." His book gives a full and interesting account of the sayings and doings of old St. Mungo's lieges in various ranks of society.

A great and radical change has taken place in the appearance of Kingston district. Scattered and few were the habitations either for rich or poor. In summer the trees waved their green branches over the grassy sward, and in autumn fine apple and pear trees yielded good supplies of fruit. South from Paisley Road there stood apart two handsome self-contained houses inhabited by Glasgow merchants, on the enclosed ground in front of which were sheepfolds. The late Bailie Pearson was the first

to erect villas in Kingston, and succeeding in this enterprise others followed, and good substantial dwelling-houses were erected, and speedily let. In this way the district lost its rural appearance. Street after street was opened; the population greatly increased, and stores for the sale of various kinds of merchandise sprang up. In the western part of Kingston, fronting Paisley Road, nearly seventy years since, there was built Roseneath Cottage, which in external appearance was more Swiss-like than Scottish. This house was then considered a long way out of Glasgow, and many made it the end of their western walk. Its surroundings so pleasantly laid out made this old-time "tea"-garden very popular. The cottage is still in existence. Nearly opposite it on the roadside was a quaint-looking house, from the roof of which there rose up a spire-like tree. At the side of this habitation was Kinning House Burn, which in its meandering divided Lanarkshire and Renfrewshire, and poured its waters into the Clyde.

At the west of Kingston stood the Windmill Croft, which was said to be the property of the Boyles of Kelburn, and to give the title of Earl of Glasgow to the head of that family. The ground was purchased by the Clyde Trust for £40,000, and formed into a tidal dock, with a water area of $5\frac{1}{3}$ acres, the quays extending to 830 lineal yards, which gives accommodation for 11,000 tons of shipping. The depth of water at full flow of spring tides is 21 to 23 feet, and at low water 10 to 12 feet. It was called Kingston Dock, was the first in Glasgow, and was opened on 10th October, 1867. The total cost was £155,000. The swing bridge to it is on the lattice girder principle. Its span is $82\frac{1}{2}$ feet, and it has on each side two lines of roadway for passengers and carts respectively. The bridge cost upwards of £12,000.

The Suburbs.

Govanhill (for years known as No-man's-land) was at first of no great importance. On 4th July, 1877, it became a burgh, with municipal officials, and handsome burgh hall. Since then it has increased in size and population. Near to it is Dixon Avenue with most respectable villas.

Crosshill is a new district. Little more than 100 years ago it was almost without a tenement; only a few farm-houses were to be seen here and there. No one who walked over its grassy fields could have dreamed that it would be the lively place it is now. But changes came. The pleasant "parks" soon were covered with dwelling-houses. Portland Street and Abbotsford Place became famed for healthful residences, and the process of expansion still continuing, Victoria Road came into existence. Attractive buildings were reared and inhabited, and the population multiplied. With the increase of inhabitants came an increase in the shops, and Crosshill's amenity and charms grew greater when the Queen's Park was formed in 1862. The laying out of the grounds of this beautiful park is very artistic, and the park itself a great source of refreshing to the tired toiler in close-pent habitations. The views from its highest point on a clear day are extensive. Near it was fought, in 1568, that famous battle of Langside, with which Glasgow had something to do. The opening of this park also gave a stimulus to building, and Royal Crescent, with its fine and handsome residences, was erected and soon inhabited. Royal Terrace followed, and soon all over this lovely district new streets, squares, and avenues were formed; churches were built and schools were opened;

vehicular travelling increased, a tram-line was laid, and now railways carry on a large passenger traffic. The Institution for the Deaf and Dumb lies a little to the south-east, while nearer is the Victoria Infirmary—an hospital doing much-needed service in alleviating the sufferings of humanity. Adjoining Crosshill are

STRATHBUNGO and CROSSMYLOOF.—Neither of these possessed much artistic beauty. Now in them are many charming squares and pleasant habitations. Since Moray Place became a residential quarter, the rents of the houses in these two outlying districts have doubled, notwithstanding their closeness to Strathbungo Railway Station. Contiguous to both is *Shawlands*, another locality fast coming into prominence.

For a long series of years there stood in MOUNT FLORIDA only one dwelling. Its proprietor and habitant was Bailie Walker, a cabinetmaker in Thistle Street, Hutchesontown. For many years a magistrate of the Barony of Gorbals, he took a great interest in its Sabbath School Society. This beautiful district became popular fifteen years ago, and after the completion of the Cathcart Railway gradually grew in favour, until it is now a populous locality, with many stately residences on hill and dale. Eildon Villas and a fine row of handsome dwellings on the western side of Cathcart Road, looking both southward and northward, lend dignity to this suburb.

POLLOKSHIELDS, WEST AND EAST.—Pollokshields West has had a longer existence than its eastern neighbour. Long neglected as a possible residential suburb, villas and mansions sprang into existence with the means of conveyance from and to West Pollokshields. The area of the

western is nearly three-fourths that of the eastern, and consists wholly of villas, with gardens attached, no shops being allowed within its precincts. Four years ago the western had a population of about 4,000, while that of the other was double that number. Each had its own commissioners and magistrates, and was under the surveillance of the Renfrewshire powers that be, who happily needed but few representatives to carry out their decrees or to enforce order. The rural aspect of these two districts has to some extent disappeared, especially in East Pollokshields, where broad and cheerful streets have multiplied.

West Pollokshields for the past two or three years has greatly thriven. New avenues have been opened, and its villas are increasing in number. Forming, as it does, a part of greater Glasgow, its pathways are brilliantly lighted compared with earlier years. Maxwell Park, with its artificial pond, is valued for its pleasant walks, and is often well filled when "music charms the air." In this place of resort there have been erected a suite of rooms and a hall in the baronial style of architecture, at a cost of about £8,000. As yet they have not been much favoured for meetings or festivities. East from the park there has been recently formed a bowling green, which, since its opening, has been a great success. At the back of this place of physical enjoyment there are tennis grounds. Adjacent to the park Mr. Colledge, the legal adviser of Sir John Maxwell of Pollok, has his residence, the surroundings of which have changed from the time when I looked at and walked round it, in years long gone past, as dilapidated Haggs Castle. Near its demesnes now rush the trains of the Cathcart Inner Circle Railway.

Unlike its aristocratic neighbour, East Pollokshields

consists of terraced and flatted houses, with shops. A square has been set apart, with seats, where the aged can rest and the young can play. Its baths receive a fair amount of patronage. With Established, Free and U.P. churches, it has no hall for public meetings. The two School Board schools are flourishing, but the adventure schools have not been a great success. In Nithsdale Road is a well-equipped and excellently managed post-office.

KINNING PARK.—This small suburb lies close to Kingston, and was constituted a burgh on 16th January, 1871. In my early days it was a truly beautiful rural spot, away from the smoke and stir of the city. The Kinninghouse Burn, formerly called the Mile Burn or Shiels Burn, was a sweet purling stream that meandered through arcadian groves down to the river. The opening of the Kingston Docks on 10th October, 1867, and the extension of the harbour brought trade and commerce to this place, and 1894 sees within its boundaries large engineering works, iron foundries, mills, and many other important industries. It is anticipated that in a few years this burgh will seek to form part of Greater Glasgow.

PLANTATION. — This land, not many years ago, was wholly agricultural, and embraced an area of about eighty acres. It included three separate estates, viz.: Craigiehall, Miln Park, and Sleads and Knolls, and extended south from the Clyde to the old Paisley Canal, and from the Park House on the east to Bellahouston and Haughead on the west. Formerly this district was called Craigiehall, until Mr. John Robertson, a West Indian merchant, in 1783 changed its name to Plantation, from the fact of his being interested in the West Indian trade. Robertson Street,

west of Jamaica Street, was also called after him. The next proprietor was Mr. John Mair, who spent £30,000 in improving this estate. It was afterwards purchased in 1828 by Mr. William MacLean, Deacon-Convener of the Trades' House, who laid it out for feuing purposes.

Govan and Partick.—The annals of Glasgow from the sixth century till these times show that the development of our city has been comparatively slow, and it was only at the end of the eighteenth and beginning of the nineteenth centuries that Glasgow made any real advance. This slow progress was due to many causes, but the prosperity since experienced arose from many discoveries in art and science, and not least to the deepening of the river Clyde. The proximity of the city to the vast beds of coal and ironstone made Glasgow prosper, yet few of the men who contributed to the city's greatness could have foreseen the extent to which its commerce would grow, nor forecast how far its fame would reach. They saw the dawn of its day of progress; it has been reserved for us to see the day grow brighter and brighter. Perhaps in no part of St. Mungo has greater advance been seen than in these two places. The burghs of Govan and Partick have been long in existence. The history of the one is collateral with that of the other. Although they do not yet form an integral part of Glasgow proper, yet very soon I hope to see them incorporated. A few years ago, where houses stand were green meadows, with here and there a small villa. But the villas have become many, and the houses of the working classes still more, while the pleasant places along which the youth of the time rambled in the quiet evenings are only remembered by men and women of riper years. The chief amusement of my comrades at that time was to

pick up stones and try to throw them from the south to the north side of the Clyde, an effort in which they generally succeeded. A favourite place of enjoyment was the "Fisher's Hut" at Govan, around which we clustered, gazing at the fishermen going out in their vessels, and somewhat excited were we when we saw them return with their boats well filled with the fruit of their toil.

Eighty years ago the chief industries were the weaving, spinning, dyeing, and calico-printing works of Messrs. Charles Todd & Co., at the corner of Springfield Road, which through the enlarging of the harbour were sold and taken down. This company became known afterwards as that of Messrs. Todd & Higginbotham, who have now had their works for many years located at Little Govan, off Rutherglen Road. There was a public work a little west of Springfield known as Edmond's printfield. Beyond this westward there was no factory till the old silk mill of Govan, belonging to Messrs. Morris, Pollock & Son, was reached. I believe this was the first place in Scotland where silks were spun. This factory, although looked upon then as a large one, would nowadays be deemed small. The first iron shipbuilding yard on the south side of the river, started by a Mr. Wingate, was located in open ground between Todd's mill and Edmond's printfield. Being small in extent, its appearance was not striking. When it was suggested that, as they required less depth of water, iron steamers should be used in the Liverpool and Irish trade, the suggestion was condemned by many, but vigorously supported by a Mr. Tassie, whose foresight has been clearly justified by the result.

In these places there has been great material prosperity. Warehouses and shops are large and important, many of them closely approaching, in appearance and amount of

business, those in the heart of the city. From morning to evening there is a constant flow of people going to or coming from these districts, the means of conveyance being many. Since the *Cluthas* were established a big trade on the waters of the Clyde has been done, upwards of 380,000 passengers being carried yearly; besides the tram and rail carry thousands.

In these great centres of business, and among their amazingly large populations, there is no lack of those institutions which can ennoble man's dual nature. Churches and day and Sabbath schools, total abstinence societies, bands of hope, lecture halls, etc., are well supported. The surroundings, too, are pleasant, and open spaces are not awanting for recreation and amusement.

Shipbuilding and marine engineering are the chief branches of industry in both places, although numerous other public works now cluster there. Govan and Glasgow, it may be said, are now literally joined together, although not yet municipally incorporated. The Cessnock Docks, which formed a parliamentary bone of contention with the City, may yet happily form a bond of union. Govan, with its many industries, has grown and expanded rapidly. In 1871 its population was 19,899, and in 1891 it was 61,363. The familiar old parish church, with its quaint spire, which used to form a feature in the landscape in passing up and down the river, is now removed. In lieu thereof a handsome new church has been built, of which Dr. John Macleod is minister. For some time after the Reformation it was obligatory for the principal of the University of Glasgow to preach every Sabbath at Govan. In memory of her husband, Mrs. Elder laid out at great expense and gifted a large park for the benefit of the toiling masses of Govan. It is named the Elder Park,

and has a statue of her husband in it. It was opened in 1885 by Lord Rosebery.

It is said that at Partick the Bishop of Glasgow had a castle, which stood on the bank overlooking the Kelvin and Clyde. While Partick has large engineering and other public works, with an industrial population to correspond, yet, in addition, it has always had in villas and terraces in Partickhill residents whose businesses were in Glasgow. In 1851 it had a population of 6,670; which in 1893 was 36,538. The growing importance of Partick, Whiteinch, Yoker, Clydebank, etc., has led the Caledonian Railway Company to invade the territory, thought to be a special preserve of the North British Company, and to open a new line through these places, connecting Dumbarton with the Lanarkshire ironstone and coal fields. The Partick of to-day has so completely outgrown that of my younger years, I can only exclaim, like the Bailie of old, "Ma conscience!" On the line of Dumbarton Road, but for a field or two on each side of old Granny Gibb's cottage, Whiteinch now almost joins Partick. In olden times, before the era of railways, this old cottage (still standing) was the halting-place for man and beast to get refreshed before entering the city.

WHITEINCH is but of recent growth; but it has grown rapidly. At present it has a population of 6,600. It is sure to expand still more when the railway now forming is opened. Already it has a tastefully laid-off public park, with an artificial pond for the sailing of model yachts. While the ground was being levelled, several interesting relics of the stone age were found. A number of fossil trees were also discovered, which have proved a source of attraction to thousands of citizens as well as to visitors to the metropolis of the west.

Shipbuilding and Engineering.

The justly-acquired pre-eminence of Clyde shipbuilding and marine engineering has been an important factor in the development of the trades allied to these special industries. In shipbuilding the Clyde occupies one of the first positions in the world; the workmanship, too, has always been reckoned superior, so that "Clyde-built" means a warrant for excellence. Though famed for the building of handsome sailing-vessels and swift river steamers, it is for beautifully modelled and high-powered iron and steel screw steamships for the principal ocean mail lines that the Clyde has won its chief renown. The credit for this is largely due to such men as the late Mr. Robert Napier of Shandon, Mr. John Elder of Fairfield, Messrs. William and Peter Denny of Dumbarton, Messrs. Caird of Greenock, Messrs. James and George Thomson of Clydebank (formerly of Finnieston), the late Messrs. Tod & Macgregor of Meadowside, Messrs. A. & J. Inglis of Pointhouse, and Messrs. Barclay, Curle, & Co., Limited. All of these names—and the firms with which they were and are still associated, and many other names I have not space to mention—have been all along closely associated with the rise and development of steamship building on the Clyde.

Confining myself to two or three of the best known and most representative firms closely connected with Glasgow, the following brief historic notices will be of interest to many of my readers:—

Messrs. Robert Napier & Sons.—One of the oldest and still among the most important of Clyde iron shipbuilding firms is that of Messrs. Robert Napier & Sons. Although for about sixteen years now no one of the

name of Napier has been associated with the business, the prestige and renown attaching to it, derived from its well-known founder, Mr. Robert Napier, and the highly important work he accomplished in the early days of iron shipbuilding, have not been allowed to suffer in the hands of the subsequent copartnery.

As in the case of most others of the old established shipyards on the Clyde, Messrs. Napiers' business sprang up from very small beginnings. Mr. Robert Napier, who was a native of Dumbarton, first began business on his own account as a blacksmith and toolmaker in the Greyfriars' Wynd, Glasgow. About 1820 he removed his business to Camlachie Foundry, which had been previously occupied by an enterprising and ingenious cousin of his—David Napier—who took a most prominent part in the introduction of steam navigation, engining many of the earliest steamboats. For a time Robert Napier was employed in his Camlachie works in constructing engines for factories only, but in 1824 he built his first pair of marine engines. These were fitted in the paddle steamer *Leven*, built by Mr. James Lang of Dumbarton, and it is of interest to state that the identical engines—gifted to the people of Dumbarton by Messrs. R. Napier & Sons—now stand on a pedestal on the esplanade of Dumbarton Castle pier. From Camlachie Mr. Napier removed in 1828 to the Vulcan Foundry, near the foot of Washington Street, and here he went thoroughly into the marine engineering business, supplying engines for many of the coasting steamers then being built. In 1835 he acquired the Lancefield Foundry, where, with greatly enlarged bounds, the firm's engineering business is still conducted. In 1838 Mr. Napier engined the *Fire King*, a yacht of 700 tons, which attained the greatest speed of any vessel then

afloat, viz., fifteen miles per hour. In 1840 he was entrusted with his first order from the British Government, this consisting of the machinery of the war vessels *Vesuvius* and *Stromboli*. Having previously engined vessels for Messrs. Burns & M'Iver of Liverpool, he, with these gentlemen, were about this time associated together in the establishment, under the energetic and enterprising Samuel Cunard, of the celebrated Cunard line. For this line Mr. Napier contracted to build four vessels, but not being up to this time a shipbuilder, the hulls were built in Port-Glasgow by Mr. John Wood, the builder of the celebrated *Comet*, and by Mr. Robert Duncan—Mr. Napier supplying the engines for all four vessels. In fact, between 1840 and 1865 he furnished the engines for the entire Cunard fleet; and in 1842 he began the business of iron shipbuilding at Govan, on the opposite side of the river from Lancefield. He associated with him, as chief draughtsman, Mr. William Denny, destined himself to become some years later, founder, with his brother Peter, the present head, of the eminent firm of Messrs. Denny Brothers, Dumbarton.

In 1853 Mr. Robert Napier took into partnership his two sons, James and Robert, and the firm then assumed the title it still retains. In 1854 they built and engined the Cunard paddle steamer *Persia*, the first iron vessel this great company owned. In 1862 they also built the paddle steamer *Scotia*, still larger and more powerful, which proved to be the last of the paddle steamers for the Cunard fleet. In the same year the Government sanctioned the use of the screw propeller in the Cunard mail steamers, and the screw steamer *China*, and four others during the succeeding two years, were the result—all built and engined by Messrs. Napier & Sons.

The Cunard company was only one of the many important shipping concerns for which the firm were called upon to supply steamers. The Peninsular and Oriental Company, the Pacific Steam Navigation Company, the Allan Line, the Royal Mail Company, the Castle Packet Company, etc., are a few of the principal lines which were augmented by vessels from Messrs. Napiers' works. All along, too, the production of war vessels has formed an important part of the work undertaken by the firm. In 1862 they launched the *Black Prince*, the first armour clad constructed on the Clyde, and amongst subsequent vessels of this class turned out were H.M.S. *Hotspur*, *Audacious*, *Invincible*, *Hector*, and *Northampton*.

During the latter years of his life, Mr. Napier withdrew from active participation in the firm's business. He retired to his beautiful marine residence of Shandon on the Gareloch (now the Shandon Hydropathic), and enjoyed well-merited rest, while the firm's affairs were managed by his two sons. Mr. Napier died at Shandon on 23rd June, 1876, and some months thereafter his whole heritable and movable estate was disposed of in order to make equitable distribution amongst the members of his family. The shipyard and engine works were purchased for the sum of £270,000 on behalf of Mr. John and Mr. James Hamilton and Mr. A. C. Kirk, who lost no time in entering into possession and carrying on the business under the old title.

Both in the matter of merchant steamers for mail and passenger service, and in vessels of war for our own and other Governments, the firm as presently constituted—and especially during the *regimé* of the late Mr. A. C. Kirk in the engineering department—have worthily maintained and enhanced the prestige of the business founded

and so long carried on by Mr. Robert Napier with his two sons.

The Fairfield Shipbuilding and Engineering Company.—What is now known as the world-renowned Fairfield Shipbuilding and Engineering Company, Limited, have their immense works, occupying an area of about seventy acres, at Fairfield, Govan. These works, like most of the largest manufacturing establishments in the country, have grown to their present magnitude and importance from very humble beginnings. Over fifty years ago—in 1834, in fact—Mr. Charles Randolph and Mr. R. S. Cunliff started a small millwright's business in Centre Street under the title of Messrs. Randolph & Co. The pay-roll for the first year aggregated a little over £1,000, and the amount of business done represented a turn-over of £2,663. Contrasting this with what now obtains in the works which have sprung from these, it may be stated that £375,000 has been paid in wages in a single year, and work to the value of a million and quarter has been turned out in the same period. The largest single pay—a fortnight's wages—has amounted to £23,000. Till the years 1852-3 marine engineering formed no part in the firm's business, but at that time this important addition was made to the millwright and other branches. The occasion of this was the accession to the partnership of Mr. John Elder, son of Mr. David Elder, who managed the engineering works of Robert Napier with consummate skill for many years. John Elder—destined to achieve a name and fame in connection with steam-engine improvements second only to Watt himself—served an apprenticeship of five years under his father in the works of Robert Napier, and was employed successively in the pattern shop, factory, and drawing office. He was then engaged for a

year in the pattern-making works of Messrs. Hicks, at Bolton-le-Moor, and afterwards as a draughtsman at the Great Grimsby Docks. In 1848 he returned to the works of Mr. Napier to take charge of the drawing office. Here he enjoyed the rare opportunity of assisting in the engining of some of the Cunard liners—vessels in which the highest skill possible at that time, both in design and execution, was displayed.

John Elder's accession to the co-partnery of Messrs. Randolph, Elder & Co. took place in September, 1852, and it was not long until his work was seen to be characterised by great originality and thoroughness. Between the years 1853 and 1867 no fewer than fourteen important patents were taken out by him for improvements in engines and boilers, the objects chiefly being economy of fuel and an increase in the power developed. His greatest improvement was the introduction of the compound principle of steam utilisation in the marine engine—an achievement which was at once productive of immense advantage in economy of fuel, and has had an effect upon trade, as well as paving the way for future improvements of the same kind, which cannot be adequately estimated. In 1860 the firm commenced to build ships in the yard now occupied by Messrs. Mackie & Thomson, just above Govan horse-ferry, and in 1864 the shipbuilding was removed to Fairfield, where ever since the business has been one of constant expansion. In 1868 Mr. Randolph and Mr. Cunliff retired, Mr. Elder remaining sole partner until his lamented death, which occurred in London on 17th September, 1869. During this year the output of work at Fairfield consisted of fourteen steamers and three sailing vessels, of a total tonnage of 25,235—this being nearly twice as much as the next highest output for that

year of all the Clyde firms. Soon after Mr. Elder's death the business of the firm was taken up by the late Mr. John F. Ure and Mr. John L. K. Jamieson, together with the late Sir William Pearce, then plain Mr. Pearce. In 1878 Mr. Ure and Mr. Jamieson retired, and Mr. Pearce assumed the entire management. Under his *regimé* the business extended and flourished, and an extraordinary number of large mail and passenger steamers were built, including the pioneer "greyhounds of the Atlantic"—the *Arizona*, *Alaska*, etc. Among the other celebrated high-speed ocean steamers may be named the *Stirling Castle*, the *Oregon*, and the *Umbria* and *Etruria*. No less worthy examples of Fairfield work turned out under the late Sir William Pearce were vessels of war and vessels for a great variety of trades. In 1886 the firm was formed into a limited liability company, under the title of "The Fairfield Shipbuilding and Engineering Company, Limited." At the end of 1888 Sir Wm. Pearce died, and was succeeded in the directorship by his son, Sir William G. Pearce, who still remains chairman of the company. These changes in partnership only developed further skill and enterprise, so that the firm grew in importance, and the number of workmen increased, until now at Fairfield thousands of men labour in turning out those splendid vessels for which the company is celebrated, the latest examples of which are the two magnificent Cunarders—*Campania* and *Lucania*.

Messrs. Tod & M'Gregor—now Messrs. D. & W. Henderson, of Meadowside, Partick.—One other old established shipbuilding and marine engineering business, originated and carried on within the confines of "larger Glasgow," is that known as the Meadowside Shipyard, now occupied by Messrs. D. & W. Henderson

but originally started by Messrs. Tod & M'Gregor, a firm which in its day did notable work. Indeed they have been claimed as "the fathers of iron shipbuilding on the Clyde," as in 1835 they launched the *Vale of Leven*, the first iron vessel actually built on the banks of the Clyde, and launched direct into its waters. Prior to this, however, an iron vessel named the *Fairy Queen* was built in the Garscube Road district by Messrs. Neilson of Oakbank Foundry, Cowcaddens, and taken thence by way of Cowcaddens and Buchanan Street on lorries, and launched into the Clyde near Broomielaw Bridge. Messrs. Tod and M'Gregor, who had both been shop foremen to Mr. David Napier of Camlachie Foundry, began business as marine engineers in 1834, and in 1835, as above stated, they launched their first vessel, the *Vale of Leven*, from their yard, then situated on the north side of the river, near the foot of Lancefield Street, and close to the works of Messrs. R. Napier & Sons. The next steamer launched was the *Royal Tar*, named in honour of the then King (William IV.), the intended service being the route from Glasgow to Greenock, Helensburgh, and Garelochhead. Their business increased so much in respect of size of vessel as well as number, that Messrs. Tod & M'Gregor removed their yard to the south side of the river, almost immediately opposite, where the land at that time was less occupied by buildings, and still retained much of its original rurality. Here were built many famous steamers, one of which was the Liverpool steamer, *Princess Royal*, considered one of the smartest vessels of her time, until by reason of harbour extension and other restrictions they were compelled to seek new ground. They removed to Meadowside, on the west side of the Kelvin where it joins the Clyde. Here they constructed a dry dock, one of the

first in Scotland, and subsequently a slip dock for the repairs to vessels. Here they built many famous vessels for the Inman, P. and O., and other lines. The *City of Glasgow*, the first screw propelled steamer to cross the Atlantic, emanated from this yard. Although not originally ordered by them, this vessel became the pioneer steamer of the Inman company, all of whose subsequent vessels were built in this yard, excepting the *City of Berlin* and *City of Chester*, built by Messrs. Caird & Co. of Greenock, another of the oldest of Clyde engineering firms. The original founders of the Meadowside establishment having gone the way of all the earth, the works were sold by Mr. David Tod, junr., about twenty years ago to Messrs. David and William Henderson, by whom they have since been carried on with enterprise and success.

Messrs. J. & G. Thomson, Clydebank (Formerly of Finnieston and Govan).—The business of this eminent firm was founded in 1845 by Messrs. James and George Thomson, both now deceased, but represented still by Messrs. James and George Thomson, sons of the elder James. Business was at first confined to engineering, the works being situate in Finnieston Street, but in 1851 the sister industry of iron shipbuilding was begun in a yard on the south bank of the Clyde at Govan. James Thomson, the elder, died in 1866, and soon his two sons were associated with their uncle George in carrying on the business. Both branches continued to flourish, and in the course of time the demand made by the Clyde Trust for additional dock accommodation necessitated the firm looking out for a fresh site for their shipyard. The present site at Clydebank, immediately facing the mouth of the river Cart, was chosen, although at the time there was neither house nor railway accommodation. Marked

prosperity attended the establishment of the shipbuilding works, and in 1881 it was resolved to transfer the engine works also. Two years or so thereafter the important undertaking of erecting new engine works at Clydebank was completely accomplished, and the entire establishment, as now arranged, is equal in extent and working capability to any other private shipbuilding concern in the world. It must have been determined courage and energy that in a short time not only formed a large establishment, but created the town of Clydebank and the need for a new railway from Glasgow. When in full operation the works —shipyard and engine shops—gave employment to over 4,000 men. There are eight separate building slips laid out for the largest class of vessels. From these slips have emanated a great variety of work, from heavy men-of-war, such as the *Ramillies*, and merchant mail steamers, like the *City of Paris* and *City of New York*, down to torpedo boats of the swiftest kind, built for our own and other governments. The firm are deservedly famous for swift paddle steamers, especially for river passenger service, in token of which it is only necessary to simply mention such world-renowned names as the *Iona* and the *Columba*.

MESSRS. A. & J. INGLIS.—Pointhouse, a riverside dwelling to the East of the Kelvin's mouth, has given its name to the district in which is situated the famous shipyard of the Messrs. Inglis. Established in 1847 under the title of Pointhouse Shipyard and Warroch Street Engine Works by the brothers Anthony and John Inglis, engineers and millwrights, the department of millwrighting was soon discontinued. To marine engineering the brothers for several years devoted their attention, and being men of inventive genius the firm took root and rapidly spread. In 1867 they commenced shipbuilding and in about ten years

after this departure they had turned out 137 vessels, while during that period and in the two preceding decades they constructed 225 sets of engines and 300 boiler sets. The paddle steamers executed by them about thirty years ago were very successful. No less than eight of these were for river navigation in China. Of this number six were fitted with engines on the American system and were able to compete with the Yankee steamers on the Yang-tze-kiang. The fame the firm then acquired has gone on increasing, and among shipbuilders at home and abroad Pointhouse and Inglis are well-known names. The yard covers thirty acres. The workers employed by the Messrs. Inglis number 2000. The founders of the business are dead, but their successors appear to be men of capacity and skill. The principal is Mr. John Inglis, junior.

Messrs. Barclay, Curle & Co.—This long-established firm are well-known for the excellence of the ships they build, and the owners of several lines as well as private shipowners have given them orders for the construction of vessels. Of the "Allan" line steamers five were built by Messrs. Barclay, Curle & Co., while the ships owned by Messrs. Geo. Smith & Sons of the "City" line were partly built by them. The vast majority of this company's sailing ships have also been supplied by them. I think it was about twenty years ago when Messrs. Barclay launched the *Thessalus* of Greenock, an iron ship 269 feet in length, and from the time of their commencing business up to that date, if I am not mistaken, they constructed 238 vessels, no fewer than eighty of which were large iron sailers. Their works are situated in Finnieston Street. During the last quarter of a century their progress has been solid, although perhaps not so striking as that of far-famed Fairfield.

Gas and Electric Lighting in Glasgow.

IN 1817 the city and suburbs of Glasgow and places adjacent were looked upon as populous, and it was thought that it would be of great benefit to the inhabitants thereof, and to the public at large, if the streets and other public places were lighted with gas. In that year (on 16th June, 1817) an Act of Parliament was accordingly obtained, giving statutory powers to "The Glasgow Gas Light Company" for the purpose of producing "Inflammable Air" and other products from coal. The capital authorized was £40,000, in shares of £25 each. The first business of the company was to fix upon a site for works, the place chosen being on the "west side of Kirk Street, near the High Kirk," on which was erected the first gas work in the city. The cost (including street mains, etc.) amounted to over £50,000. The gasometer erected here, capable of containing 25,000 cubic feet, was then the largest in the kingdom.

The year 1818 is memorable in the history of Glasgow for the introduction of gas lighting: it began in the first week of September of that year. The strange news ran from house to house that there would be an experiment with gas in "the shop window of Mr. James Hamilton, grocer, No. 128 of the Trongate," situated half-way between Hutcheson Street and the Candleriggs. The lighting consisted of six small burners (or jettees, as they were then called), and excited a great amount of interest and some adverse comment amongst the people who crowded the streets to see the new and marvellous light which burned without a wick. The first street lamp was lit with gas on 5th September of the same year. Soon after the principal part of the shops in the town and suburbs

were lighted with gas, several private houses, almost all the cotton mills and other public works, and the public and private lamps. In 1818, the period at which the lighting of the city commenced, the charge for a single jet lighted to 8 o'clock was 12s. per annum, there being no meters. So rapidly did the applications for a supply of gas increase—for people were throwing aside their oil lamps—that the company, on 1st June, 1822, obtained a new Act of Parliament to increase the capital by £40,000.

Within three years afterwards (May, 1825) a third Act of Parliament was obtained to increase the stock by £20,000. Again in April, 1826, a fourth Act of Parliament was obtained to raise an additional sum of £50,000, so popular had gas become in the public estimation. The demand for gas continued steadily until, in order to keep up an abundant supply to the city, and also meet the increasing necessities of the population in the suburbs, the company, in 1835, purchased ground in Tradeston which possessed considerable advantages as a station for the manufacture of gas, on which to erect an additional work. These works were originally erected in 1838, at a cost of over £20,000. In 1841, owing to the great increase in houses and works that had taken place in the western portions of the city, and the still greater increase reasonably anticipated in that quarter, the directors were induced to purchase a piece of ground in the "village of Partick," on which they in 1843 erected a gas station to give the inhabitants of the "village" who had applied for it the benefit of gas light.

In 1843 the City and Suburban Gas Company of Glasgow obtained, after some opposition by the existing company, an Act of Parliament to supply the inhabitants of Glasgow and neighbourhood with gas. After erecting works

at Dalmarnock, which were larger than any belonging to the old company, they in 1844 proceeded to enter the field of gas-lighting as competitors with the Glasgow Gas Light Company. The capital of this company was £150,000. The receipts for the first year were £10,537, and the company proved so great a success that in 1857 an Act of Parliament was obtained to increase the capital by £50,000. Notwithstanding the competition both companies were so successful that in 1869 they promoted new bills for additional capital. The Corporation, in the interests of the ratepayers, opposed, and promoted two bills of their own—one to empower them to purchase by agreement the existing gas undertakings; and the other, an alternative one, to empower them to erect competing gas-works. After some days' procedure the House of Commons Committee declared that they were strongly of opinion that there should be one sole management of gas supply in Glasgow, and that such management should be in the hands of the Corporation. This decision resulted in the Corporation acquiring the undertakings of the two companies.

In 1871 the Partick, Hillhead, and Maryhill Gas Company was created in opposition to the Corporation, for the supply of Partick, Hillhead and Kelvinside. They took over the works of the Maryhill Gas Company, besides erecting new works at Temple in 1873. This company continued with varying success till 1892, when, by "The Glasgow Corporation Gas Act, 1891," the works, pipes, etc., of that company, together with the works of the Old Kilpatrick Gas Company (which had been purchased during the previous year), became vested in the Corporation at a cost of £202,500. In the same year the works and pipes of the Pollokshaws Gas Light Company were also

acquired by the Corporation at a cost of £14,500. The acquisition of these undertakings removed all opposition to the progress of the Corporation Gas Trust, and also to the extension of the city, which was to some extent blocked on account of the Partick, Hillhead, and Maryhill Gas Company.

It has been already stated that the gasholder erected in 1818 was capable of containing 25,000 cubic feet of gas, and was, at that date, the largest in the kingdom. How great the contrast with the one erected at Temple by the Corporation in 1892, the capacity of which is over 5,000,000 cubic feet!

The gas supply area of the Corporation has recently been largely extended. Gas is now delivered at Mount Vernon on the east, and Bowling on the west, a geographical distance of sixteen miles; also at Bearsden, in the north-west, and Burnside, Rutherglen, in the south-east, a distance of nine miles; also from Springburn in the north-east to Crookston in the south-west, a distance of about seven miles. The capital of the Trust at 31st May, 1893, was £1,135,198. The revenue for the year ending same date was £594,049, and the quantity of gas manufactured during the same period was 4,282,353,000 cubic feet.

Electric Lighting.—In order to further extend their usefulness in artificial lighting, the Corporation obtained a provisional order in 1891 to enable them to supply electricity for lighting and motive purposes, and purchased the electric lighting works and plant of Messrs. Muir, Mavor, & Coulson (Limited), at a cost of £15,000. Since 1st March, 1892, they have been supplying electric energy to consumers in the central area of the city from these works, and since 1st February, 1893, have supplied current from

new works erected in Waterloo Street on the most approved principles, at a cost of £45,000. These works supply current on the low tension three-wire system, the cables in connection with which are laid underground; this system being considered superior to the former and more dangerous system of high tension and overhead wires. The streets of Glasgow were first lighted with electricity on 25th February, 1893. The lighting was inaugurated by Lord Provost Bell turning on the current in public to seventy-one lamps.

The Water Supply of Glasgow.

In the beginning of the present century Glasgow was very inadequately supplied with water, the sources of supply being the Clyde, the waters of which were freely used for domestic purposes, and public and private wells, which were chiefly resorted to when water was to be used for cooking or drinking. There were some thirty public, and, perhaps, as many private wells. Some were considered very unsafe, being impregnated with sewage or other deleterious matter, others were held in special repute by connoisseurs. The West Port Well, originally opposite the Anchor Close in Argyle Street, thence removed to the opposite side of the street, beside the Black Bull Hotel, and then to foot of Glassford Street, was one of the most famous of the public wells, and for several hours in the morning the servant-girls were in the habit of waiting their turns till the earlier comers were served. The Deanside Well, a spring near the foot of Balmano Brae, was a celebrated well, which was reputed by punch drinkers as specially suited to mix with their spirits. Arn's Well, in the Green, was also held

in high estimation, and citizens used to go early in the morning for a draught of its clear waters. Sometimes they were baulked of their expected treat, having to wait their turn until a barrier of stoups and cans were filled. In Castle Street was another noted well, which was forty-two feet deep, and was always brimful of pure water.

Before the present century the Magistrates of the city tried to supplement this defective supply from various sources, but failed. It remained for Mr. William Harley, an enterprising citizen, to supply the water for the good of the community and for his own profit. In 1804 he constructed a reservoir at the head of West Nile Street, into which he conducted the water of several excellent springs from Blythswood Hill. From this source he filled a number of water-carts, from which he retailed their contents to the inhabitants at one halfpenny per stoup. It is recorded that two of these vehicles were of such enormous proportions that the houses shook as they passed, so that the Magistrates afterwards interdicted their movements! This same gentleman had a large bakery, and a large dairy upon the site of which now stands the Technical College in Bath Street; he also fitted up hot and cold baths, with four small swimming baths, in Bath Street, which probably derived its name from these baths.

The first Glasgow Water Company's Act was obtained in 1806, and the company began to supply water early in 1809. The water was raised from the river Clyde into reservoirs formed on the lands of Dalmarnock, and conveyed in pipes to reservoirs in Sydney Street for distribution in the city. The works were constructed under the advice of the eminent engineers, James Watt (then of the firm of Boulton & Watt) and Thomas Telford. The first collection of rates was made on March, 1810. The authorised capital of this,

the original Water Company, was £100,000 in £50 shares. The first Cranstonhill (Water) Company's Bill was obtained in 1808, with an authorised capital of £30,000 in £50 shares. The water pumped from the Clyde at Anderston Quay was intended to supply the western district of the city. The competition between these two companies continued more or less from formation till 1833. In that year they came to an arrangement, which continued till 1838, when they got an Act of Parliament sanctioning their amalgamation.

By the Act of 1838 the Glasgow Water Company was bound to extend their works, and form proper filter beds: three years were given them for that purpose. Even then, when the river was low, unfiltered water formed a considerable proportion of the supply. They set about implementing their engagement by providing two large engines (which were named Samson and Goliath) for supplying the city with water, and another large engine for raising the water to filters—the works of the two companies being combined at Dalmarnock. The company had then reservoirs in Drygate, Rottenrow, Cranstonhill, Hill Street, and Buccleuch Street, Garnethill, supplied at night to supplement the day supply, by thirteen engines, some of them capable of raising water 280 feet above the level of the Clyde. The aggregate horse-power of the engines was 898. In this way the company was enabled, when their works were transferred to the Corporation in May, 1856, to supply between twelve and thirteen millions gallons of water per day, being at the rate of forty gallons of water per day to each of the population.

In 1846 the Gorbals Gravitation Water Company, with a share capital of £120,000, afterwards increased to £180,000, obtained its Act, and their supply being purer

was greatly preferred to that of the Glasgow Company, and almost entirely superseded the use of Clyde water on the south side of the river. The Glasgow Water Company soon became aware of the inadequacy and also growing impurity of their source of supply owing to public works and increased drainage on the banks of the Clyde. In 1846 they obtained an Act empowering them to take water from Loch Lubnaig, and for three years engineers were employed in taking gaugings. It had been arranged that the mill owners on the Teith should receive as compensation as much water as flowed down the river in the months of May, June, and July; but in consequence of the heavy floods in the river during these three months, it was ultimately found that the quantity bargained for was more than the company could supply, and the scheme was abandoned. The estate of Stant on Loch Lubnaig had, however, been bought by the company, and in selling it they reserved power to construct water works on the land upon paying compensation. In 1852 they applied for an Act to take water from the same source, but under a new arrangment the Bill was rejected, chiefly through the influence of the Corporation, which had been in negotiation with the company since 1845 with the view of inducing them to transfer their works, and now pleaded before the Parliamentary Committee that they were prepared to take the water supply of the city into their own hands.

Thus pledged the Corporation employed Mr. J. F. Bateman, C.E., to report on the best source of supply. He reported in favour of the Loch Katrine Water scheme. The Corporation in 1853 gave notice of their intention to proceed with a bill, but it met with strong opposition; some of the opponents declaring that nothing less than two shillings and sixpence per pound sterling on rental would

work the scheme. Besides, Dr. Penney, Professor of Chemistry in the Andersonian University, gave evidence against the bill, and stated that the purity of the water was its dangerous element, the action of Loch Katrine water on lead pipes being such that it would be hazardous to supply the water to Glasgow. The admiralty also opposed the bill on the ground that the abstraction of so much water from Loch Katrine would interfere with the Forth navigation, as the water would otherwise flow down the river Teith into the Forth. This bill, which cost the citizens upwards of £11,000, was thrown out.

The following session another bill was promoted, and on 10th May, 1855, the bill was read a third time in the House of Lords and passed. The works were completed in 1859, and inaugurated by the water being turned on by Her Majesty the Queen. Glasgow has the finest supply of water of any city in the world.

When the water was introduced in 1860, the Water Commissioners supplied 88,087 houses or families, containing a population of 440,430. In 1893 they supplied 181,311 houses or families, with an estimated population of 870,292. At first eighteen million gallons per day were drawn, but last year the daily supply was not less than forty-three million gallons, at a rate of 300 gallons for less than a penny. In 1862-64 the rates were one shilling and fourpence per pound sterling within the municipality, and one shilling and twopence beyond the municipality, with one shilling on the south side. These have now been reduced to sixpence within and tenpence beyond. The rate for manufactories, etc., supplied by meter, has been reduced from ninepence per 1,000 gallons to fourpence, and yet, notwithstanding these great reductions, the revenue has risen since Loch Katrine water was introduced from £71,449 to £167,000.

The Loch Katrine Works alone, with extensions, have cost the city one and a half millions of money, and when we add the cost of the Glasgow Company's works and the Gorbals works, the cost is considerably over two millions sterling.

The districts supplied at present cover an area measuring eleven miles from east to west, and fifteen miles from north to south, and include the Royal Burghs of Rutherglen and Renfrew; the Burghs of Govan, Partick, Pollokshaws, Milngavie, Kinning Park, and Barrhead; and the towns or villages of Nitshill, Cathcart, Mount Vernon, and Carmyle.

New Works.—Some years ago it became evident that the present Loch Katrine Works would not be sufficient to cope with the increasing requirements of the city for domestic and manufacturing purposes. In 1882 and 1885 the Water Commissioners obtained power from Parliament to construct an additional service reservoir—a duplicate aqueduct—to raise Loch Katrine five feet and thus increase the storage capacity of Loch Katrine from 5,623,000,000 to 8,894,000,000 gallons, and also to raise Loch Arklet twenty-five feet, and thus add 1,719,000,000 gallons of storage in Loch Arklet. The new reservoir is approaching completion. It adjoins the present one at Mugdock, and covers ninety acres, and will hold nearly sixteen days' supply of fifty million gallons per day. The new aqueduct will be twenty-five miles long, and be able to convey seventy million gallons per day. The tunnels are twelve feet wide, nine feet high, and the water will run seven feet deep. The total cost of these new works will be about £1,250,000.

The Post-Office.

WHEN I was a boy there was only one post office for the whole of Glasgow and neighbourhood—a small building in Nelson Street, and to post their letters people had to travel a distance of from two to three miles. It is not many years since sub-post offices were opened and pillar-boxes erected for the benefit of the public. When I went to learn my trade in 1832, Glasgow had only fourteen to eighteen letter-carriers. The population was then little more than 210,000. Now it is nearly 700,000, while the post office has a staff of over 1400. In those days letters were not, as now, prepaid.

In my early years the cost of sending a letter to any place outside of Glasgow was 2d., 3d., and 6d., according to distance; to Edinburgh, 7½d.; to London, 13½d.; to the West Indies, 2s. 5½d.; and to Africa, India, and Australia, a little more than to the West Indies. Now the cost to Canada, the United States, and all our British colonies is 2½d. Perhaps it will soon be only one penny.

Only a few years have passed since the parcel post system for home and abroad was inaugurated, and already it is yielding good results to traders and non-traders. Before it was started very many strongly denounced it. Now it is acknowledged to be a great advantage. Other boons enjoyed in these times are our halfpenny post-cards, postal wrappers, and our convenient perforated letter cards.

When the old Post Office in Nelson Street became too small for its growing business, an old building on the east side of Glassford Street, where Messrs. Wilson & Matheson's warehouse now stands, was altered and adapted for the postal service. For a number of years there

had been great dissatisfaction with the Post Office arrangements. This shabby old building, standing as it did for a year or two actually without a roof, was a grievous subject of complaint. The increased postal service compelled the postal authorities to have increased accommodation, and it was decided to remove to the Manhattan Buildings, South Hanover Street, in 1856, afterwards extending to George Square. The foundation-stone of the present handsome buildings was laid by the Prince of Wales on 17th October, 1876.

The Glasgow merchants had many other grievances against the postal authorities in regard to the Post Office to complain of. The most serious of all was the unnecessary delay that for a long time took place in the transmission and delivery of English letters. The irritation became greater till at length the most patient and loyal began to speak out, and in December, 1853, a number of influential gentlemen formed themselves into a committee to take action in the matter, and memorialise the Government. The late William Walker, known under the *nom de plume* of "Sandy M'Alpine," was appointed secretary; and he, along with Mr. James Scott, drew up the following memorial and time-table, showing how the mails could be accelerated:—

Unto the Right Honourable Viscount Canning, Her Majesty's Postmaster-General.

The Respectful Memorial of the undersigned Bankers, Merchants, Manufacturers, and others, carrying on business in Glasgow.

Showeth,—That your Lordship's Memorialists are of opinion that rapidity and punctuality in the transmission of Correspondence are of the utmost importance to every commercial community; and, in particular, that the business correspondence daily passing between Glasgow and the Commercial and Manufacturing Towns of Scotland on the one hand, and London and the Commercial and Manufacturing

Towns of England on the other, is so extensive and important as to demand that special care be taken to ensure for it the most speedy transmission and the most regular delivery that is possible.

Your Lordship's Memorialists beg most respectfully to state further, that, for some time past, great and increasing dissatisfaction has existed throughout this Community in regard to the arrival and delivery of the English Mid-Day Mail. The letters by this Mail, as your Lordship is no doubt aware, ought to arrive at the Glasgow Post Office by twenty-five minutes past eleven A.M., and ought to be delivered by the half-past twelve Town delivery. But your Lordship's Memorialists beg most respectfully to state, that it frequently happens that the letters do not arrive at the Post-Office till *after* half-past twelve, in which case they are allowed to lie over till the next Town delivery *at half-past three*; and on such occasions, as the Letter-carriers cannot go over their districts in less than two hours, your Lordship will perceive that numbers of Letters cannot be delivered till after five o'clock. It will thus appear to your Lordship that letters posted in the afternoon or evening, say, in London, Birmingham, Liverpool, or Manchester, are frequently not delivered in this City till about twenty-four hours thereafter, while the journey from these Cities to Glasgow is daily being accomplished in 11½, 10½, and 8 hours respectively. It thus not unfrequently happens that an entire day is lost in the return correspondence from this City to the South, from the lateness of the hour at which letters are received here. Your Lordship's Memorialists feel this to be all the more vexatious, from the fact that within the last few months a Mail has been withdrawn by which these letters were delivered here by Nine A.M.

Your Lordship's Memorialists would most respectfully suggest that the commercial wants of Glasgow and of Scotland generally, can only be efficiently supplied by the despatch of an Express Mail Train from London in the evening, to arrive in Glasgow not later than half-past seven next morning, the same train to proceed as far North as Aberdeen, returning South at the latest hour that could be allowed to enable it to reach LONDON the following morning in time for the first delivery there.

Your Lordship's Memorialists would therefore beg most respectfully to call your Lordship's attention to the following Time Table for such an Express Train, which your Memorialists have constructed to meet, as far as possible, the requirements of the various important Towns touched by the line of railway by which the Mails to and from Glasgow are conveyed :—

DOWN.

From London, - - - - - -	at 8. 0	P.M.
Arrive at Preston, - - - - -	at 1.45	A.M.
(Taking up mails from Liverpool, Manchester, etc.)		
Arrive at Lancaster, - - - -	at 2.20	—
(Taking up mails from Yorkshire, etc.)		
Arrive at Carlisle, - - - - -	4.15	—
— Carstairs Junction, - - - -	6.30	—
(Edinburgh, 7.15 A.M.)		
— Coatbridge Junction, - - - -	7. 5	—
— Glasgow, - - - - -	7.30	—
(Paisley, 8.15 A.M.; Greenock, 9 A.M.)		
— Stirling, - - - - - -	7.45	—
— Perth, - - - - - -	8.35	—
— Dundee, - - - - - -	10. 0	—
— Aberdeen, - - - - -	11.15	—

UP.

From Aberdeen, - - - - - -	1.45	P.M.
— Dundee, - - - - - -	3. 5	—
— Perth, - - - - - -	4.25	—
— Stirling, - - - - - -	5.15	—
— Glasgow, - - - - - -	5 30	—
(Greenock, 4 P.M.; Paisley, 4.45 P.M.)		
— Coatbridge, - - - - - -	5.55	—
(Edinburgh, 5.45 P.M.)		
— Carstairs, - - - - - -	6.30	—
— Carlisle, - - - - - -	8.20	—
— Lancaster, - - - - - -	10.30	—
(With mails for Yorkshire, etc.)		
— Preston, - - - - - -	11.10	—
(With mails for Liverpool, Manchester, etc.)		
Arrive at London, - - - - -	5. 0	A.M.

Your Lordship's Memorialists would further beg respectfully to call your Lordship's attention to the insufficiency of the Glasgow Post Office itself—to the manifestly inadequate number of hands employed therein for the ordinary duties of the office—and to the frequent changes which take place among these hands, occasioned, your Lordship's Memorialists have reason to believe, by the low scale of Salaries at present paid in this Post Office. Your Lordship's Memorialists would most respectfully urge these particulars upon your Lordship's attention, as leading frequently to undue detention of letters after their arrival in the Office

here, which ground of complaint would still to some extent exist, even with the best arrangement of Mail Trains.

And, in conclusion, your Lordship's Memorialists would venture to express the hope that your Lordship will be pleased, at the earliest possible date, to give effect to the reasonable requests and suggestions of this Memorial.

This memorial was duly forwarded to Lord Canning, then the postmaster-general, by whom it was favourably considered, and the Glasgow memorial, with its time table, was the origin of the "Limited Mail" which for the last forty years has so effectively and with so much regularity carried the daily correspondence from London and the south to Glasgow, Edinburgh, and the north. The limited mail has done great commercial service to Scotland, and for this we are indebted to Mr. William Walker.

With the telegraphs in the hands of the Government, and with the ever increasing postal facilities and reduced rates of postage, it is no wonder that greater accommodation was necessary for the expeditious despatch of business. This has led to another extension, and on the site of the old Athenæum in Ingram Street will be found a splendid range of buildings, nearing completion, specially built for postal purposes.

Savings Bank.

THIS most useful institution was founded by the Rev. Dr. Duncan, parish minister of Ruthwell, Dumfriesshire. The Glasgow Bank was opened in 1836, in a comparatively small room in Hutchesons' Hospital Buildings, Ingram Street. Its manager was Mr. Watson, formerly cashier to Mr. Dunn, of Duntocher. He had, I think, two junior clerks. He was well qualified for the new undertaking, being of a most genial and obliging disposition. In his

hands the institution flourished. After his death Mr. W. Meikle was appointed, and, under his able management, the bank has flourished far beyond the most sanguine expectations of its promoters. Its first year's transactions were 4,461; in 1892, 659,759. Number of depositors in 1836, 1,906; in 1892, 168,292. In 1836 its funds were £19,242; in 1892, £5,773,886.

In 1849 the bank was opened for daily transactions and repayment of money on demand. In 1866 the present splendid premises in Glassford Street were built for the head office, at a cost of £15,000. In 1875 district branch offices were opened in populous centres in the east, west, north, and south. In 1850 penny banks were instituted, and in 1892 there were 226 of these in operation, with 80,000 youthful depositors. These penny banks have proved of great service in fostering, among the poorer children, habits of thrift, which, as they grow older, induce them to become depositors in the savings bank itself. Although not forming part of the parent institution, yet these penny banks have been greatly helped and encouraged by it.

The Fire Brigade: Then and Now.

It has been written that a great philanthropist is he who, by some improvement in agriculture, materially increases the food supply for man and beast. What can be said of him who preserves life, which is "better than meat," from being destroyed by fire, and renders safe property which otherwise would probably be consumed? Surely this, at least—"All honour to the Boys of the Fire Brigade, who at risk of life and limb, are ever ready to fight the flames, and immortality to Braithwaite, who is credited with

being the maker, if not the inventor, of the first steam fire-engine." What of our own brigade? Its usefulness may be augured from this: the number of fires in the city in 1892 was 577, while the loss caused by these conflagrations was estimated at £120,000.

When I was a lad the procedure on the discovery of an outbreak of fire in our city was something like the following: The guardian of the peace made his way to head-quarters. If he happened to pass a man with horse and cart, he took possession of the horse, no matter how ill adapted the animal was for speed, and hurried along to Bell Street, in which street or neighbourhood lived most of the members of the brigade, composed of shoemakers, slaters, and other artisans. Water, taken from huge barrels, placed at intervals through the city, was put into smaller barrels, and pumped by a squad of men, who each received a trifling sum for the work done. Arriving at Bell Street the firemen were summoned by tuck of drum to the comparatively useless "butts"; the captured horse was attached, and away went the procession at somewhat the same rate of speed at which a hearse is driven to the graveyard. When the place at which the fire had broken out was reached the men of the old brigade did their duty manfully and well, but it stands to reason that, with the poor appliances they had at command, and the difficulty they had to encounter in getting to the scene of the fire, and the scarcity of water when there, the fire often had the best of it. Yet these forgotten heroes were not unworthy predecessors of the brave fellows who, under Firemaster Paterson, know no fear in battling with their fiery foe; and deeds of daring were not unknown when our city had neither electric alarms, nor telephones, nor could take advantage of any of the marvellous discoveries of later years.

What a change is to be found in the mode adopted by the firemen of to-day in combating the fiend of fire! Whenever it is apparent that danger from fire arises to life and property a rush is made to the fire alarm, and bells are rung at the Central and the sub-division nearest the place where the flames have been discovered. The horses, beautiful animals, swift in running, well groomed and fed, by an automatic movement are set free from their stalls, and of their own accord hasten from their stables, in a few moments are harnessed to the fire-engine, and in an incredibly short time are hastening towards the place where the flames are threatening to destroy both life and property, the shrill sounds of a whistle causing every vehicle and pedestrian to "clear the way." When the building on fire has been reached the firemen invade the premises, and ply their axes so as to reach the seat of the fire, while streams of water begin to play on every place where the enemy lurks, and the battle between fire and water begins, ending in the victory of the latter, although sometimes not until the victory is almost as bad as a defeat. I have made reference to the "fire alarms," and it is noteworthy that the wire which causes the bell to ring at the stations, is utilized as a telephone, along which travels the news as to the progress or damping out of the flames, whether extra firemen are required, etc. Mr. Paterson, the present fire-master of the brigade, has made many improvements in the department over which he is chief: one, a signalling apparatus for use outwith the city, by means of which the police force of the district can be summoned to keep order and leave the firemen at peace to carry out their arduous duties. These fearless fellows are all sober men, and have a greater or less knowledge of building construction.

Glasgow Bridges.

THE GLASGOW BRIDGE, better known as the Broomielaw or Jamaica Street Bridge, is the second bridge built to give communication between Jamaica Street and Bridge Street. The foundation-stone of the first bridge was laid by George Murdoch, Lord Provost and Grand Master Mason, on 29th September, 1768, and was opened for traffic in 1772. It was built by Mr. John Adam from the designs of Mr. William Wylie, architect of the Blackfriars Bridge, London, and cost nearly £9,000. It had seven arches, was 500 feet long and thirty wide within its parapets. The ascents and descents were woful, and it was pitiful to see the horses yoked to their carts trying to gain or leave the bridge: it was really cruelty to animals. Becoming too limited for the commerce of the City, the Bridge Trustees resolved to build a new one, in every way suitable for the fast-growing necessities of that time. This new bridge, now known as Glasgow Bridge, was designed by Telford, and built by Messrs. John Gibb & Son, at a cost of £34,000. The foundation-stone was laid with great masonic pomp by James Ewing, LL.D., F.R.S., Lord Provost, and one of the members of Parliament for the city, on 3rd September, 1833; it was opened for traffic in 1836. Built of sandstone, with granite facings, its total length is 560 feet, and sixty feet wide. It consists of seven handsome arches, and at the time of erection was one of the widest bridges in the kingdom. Ere long it will be one of the bridges of the past. For a considerable time doubts having been expressed as to its stability, the Trustees therefore decided to erect a new one, and as a preparatory step they have erected a wooden accommodation

bridge to the east, opened for traffic in March, 1894. This is the first bridge in Glasgow lighted by electricity.

The wooden bridge at South Portland Street was erected to accommodate the traffic while Broomielaw Bridge was being rebuilt. It was retained for passenger traffic only, and was found to be a great convenience to the growing residential population on the south side. Ultimately this wooden bridge becoming unsafe it was removed in 1846, and the present elegant, airy, and useful Suspension Bridge was opened in 1853; and in 1871 it was thoroughly renovated and repaired at a cost of about £6,000.

The Victoria Bridge, erected at foot of Stockwell, formerly known as the Bishop's Bridge, and still more recently as Stockwell Bridge, is the third bridge that has been built at or near this site. A bridge was erected in 1285, connecting Bridgend, now known as Gorbals, with Fishergate, now known as Stockwell. The second bridge was built in 1345, in the reign of King David, son of Robert the Bruce, by Bishop Rae, aided by Lady Lochow, who paid the expense of one of the arches. This bridge did service for nearly 500 years, and was the only one on the Clyde below Bothwell till the erection of the Broomielaw Bridge in 1768. The bridge built by Bishop Rae consisted of eight arches; its width was only twelve feet between the parapets, and its length 415 feet. In 1671 the south arch gave way on 7th July, the day of the Glasgow Fair, no one being injured. It was duly repaired, and the bridge continued the same till 1777, when an addition of ten feet was made to its breadth. In 1821 it was further improved by Thomas Telford, by the addition of a footpath, supported on iron framings, giving to the whole a width of thirty-four feet between the railings. By the deepening of the river the foundations were gradually

undermined: an Act to rebuild was obtained in 1845, and, as a preparatory step, a wooden accommodation bridge was erected at a cost of £3,149 5s. 6d. It was opened in 1847 for traffic, when an iron paling was placed across the old stone bridge, which was used for foot passengers only till taken down in 1850. On the 9th April, 1851, the foundation-stone of the present handsome Victoria Bridge was laid by the Duke of Athole, Grand Master of Scotland, with full masonic honours. The bridge was opened for traffic on 1st January, 1854, at a cost of fully £50,000.

HUTCHESONTOWN BRIDGE.—The present Albert Bridge is the fourth bridge that has been built at this point. The first bridge was built of stone in 1794, the foundation-stone being laid by Gilbert Scott, Esq., Lord Provost. It was all but complete when, early on the 18th November, 1795, during a flood in the river, two of the arches were swept away: in the afternoon the remaining three arches shared the same fate. Thus, in the space of a few hours, the bridge which had occupied nearly a year and a-half in building, was demolished. In 1803 a timber bridge was erected, from a design by Mr. Peter Nicholson. Its outline was one grand sweep of 340 feet, having eight supports and breakwaters. It cost £1,200. This bridge soon proved inadequate for the traffic, and it was replaced by a stone bridge from the design of Mr. Robert Stevenson. On the 18th of August, 1829, its foundation-stone was laid by Robert Dalglish, Esq., Preceptor of Hutchesons' Hospital. It was purchased by the Bridge Trustees in 1845 for £20,000. After it had served its day it was closed on the 20th June, 1868, and taken down. On its site was erected the present graceful yet substantial structure known as the Albert Bridge, the foundation stone being laid on 3rd June,

1870, by the Earl of Dalhousie, Grand Master Mason of Scotland, and it was opened for traffic on 21st June, 1871, and cost about £50,000. Messrs. Bell and Miller were the architects and engineers.

Rutherglen Bridge.—The first bridge was built in 1775 by James Watt. It was a stone structure of five arches, and was of very steep gradient. It connected the estates of Shawfield and Barrowfield. The township of Barrowfield afterwards received the name of Bridgeton. The bridge cost £1,800, of which £1,000 was paid by the burgesses of Rutherglen. Owing to the removal of the weir the scour of the river affected the foundation of the bridge, and as the traffic had increased very much, the narrow "hog-backed" bridge was found inadequate, and it was decided to build a new one, and a service bridge was erected and opened for traffic in April, 1890, when the old bridge was closed and taken down. This new bridge is now being erected. It is to be built of stone, and to span the river in three arches. Its total length will be about 330 feet, with sixty feet width. The designs were prepared by Messrs. Crouch & Hogg, civil engineers.

Dalmarnock Bridge.—This bridge was erected in 1821 on the site of a very ancient ford, known as "Farme Ford." Owing to this ford being often dangerous a timber bridge was erected, which did service till 1848, when another timber bridge took its place. This bridge also gradually fell into decay, and it was decided by the authorities interested, viz.: the Corporation of Glasgow, the counties of Lower and Middle Ward of Lanark, and the Royal Burgh of Rutherglen, to erect a new one. The present handsome bridge was designed and erected under the superintendence of Messrs. Crouch & Hogg, C.E. The foundation-stone was laid by Bailie Cumming on 11th

October, 1889, and was opened for traffic on 6th May, 1891, at a cost of £30,500. The bridge, as erected, is 320 feet long and fifty feet wide; it is divided into five spans of 54 feet 8 inches each, formed of steel girders resting on stone piers and abutments; and the parapets of cast iron. The construction of the foundations of the pier for this bridge were sunk through sixty feet of muddy clay and sand down to the rock by what is known as the "pneumatic" or compressed air system, being the first time that this method of constructing foundations was adopted in the bed of the Clyde, which consists of a great depth of silt.

THE GREAT WESTERN BRIDGE spans the Kelvin on the site of a ford which has existed for centuries. The first bridge built in 1825 was a low level one, which proved at that time of great service in promoting the feuing of the districts east and west of the Kelvin. To still further develop the lands lying to the west, and for better accommodation eastwards, a high level bridge was projected and opened in 1840, the foundation-stone being laid by Sheriff Alison with full masonic honours on 2nd November, 1838. In 1858-50 the Corporation Water Commissioners, doubting the stability of this bridge to carry their main pipes, erected an iron bridge fourteen feet wide, along and contiguous to its north side, and the parapet of the stone bridge being removed, the two surfaces were united into one roadway of forty feet wide. The growth of the district and the increase of traffic compelled the erection of a wider bridge: the old bridges—both high and low level—had to give way to the present handsome new one. It was designed by Messrs. Bell & Miller, and built by Messrs. Morrison & Mason. The foundation-stone was laid by Bailie Thomas Cumming on 9th April, 1890, and opened for traffic 29th September,

1891. The bridge is sixty feet wide, and consists of two large spans of ninety-one feet each, and two small spans —the one on the north side, of thirty-four feet, and the other on the south side of twenty feet. The total cost of this bridge was £45,000.

The other bridges across the Kelvin do not call for special note. The Belmont Bridge was opened in 1870; the Queen Margaret Bridge in 1870; the foot-bridge at Kirklee in 1886; the bridge at the north gate of Kelvingrove Park in 1853; and the Prince of Wales Bridge in 1868. The iron lattice carriage bridge below the museum was erected in 1881. The new Dumbarton Road Bridge was opened in 1877. The old Kelvinhaugh Road Bridge is to be replaced by a handsome structure by the Lanarkshire and Dumbartonshire Railway Company.

The first railway bridge erected across the Clyde within the city was the Union Railway Bridge — the outlet from St. Enoch Station for the Glasgow & South-Western Railway. It consists of seven spans. The piers are cylindrical cast-iron columns, filled with concrete, and sunk to a depth of ninety feet below high water. Above low water the piers are of ashlar, filled with brickwork. It was opened in 1870, and cost £38,000. The Caledonian Railway Bridge, built immediately west of the Glasgow Bridge, opened for traffic in 1879, consists of five spans, the widest span being 200 feet. The total length of the bridge is 710 feet. The piers below high-water mark are composed of iron cylinders filled with concrete; above low water, they are built of granite, and carry iron lattice girders twenty-one feet high. The builder was Sir William Arrol, since renowned as builder of the Tay and Forth Bridges; also the Tower Bridge, London, opened by the Prince of Wales, 30th June, 1894.

Public Parks.

PUBLIC PARKS for the community were not required early in the century. The limited area of the city made it easy for the inhabitants to enjoy fresh air amid Nature's beauties without loss of time. The rapid growth and widening area of the city, however, made additional "lungs" beyond what Glasgow Green provided quite a necessity. Our civic rulers were not slow in providing additional parks, an account of which, as well as of the Green, I give :—

THE GREEN.—This was at one time the only public park within the boundaries of the city. It lies to the south-east, on the north bank of the Clyde, and contains about 140 acres, intersected by paths, and diversified with clumps of trees. In my youthful days it was the favourite resort of the citizens, who, in the course of their strolls through it, would rest on its seats, after refreshing themselves with a draught of cold water from the "Physic" Well, Arn's Well, or one of the other springs found on various parts of the park. In the last sixty years its appearance has somewhat changed. The wells have disappeared ; the clumps of trees are few in number ; the Molendinar and Camlachie burns which flowed through it have been covered over ; parts of it have been railed in and planted with shrubs, and a band-stand and gymnasium have been erected in it a little to the south of William Street. It is as popular as in the days of old, although at present in a somewhat chaotic condition through railway operations, but when the "underground" is opened it will be restored, as nearly as possible, to its former state.

Entering the Green at Jail Square the eye is attracted by the neat Doulton fountain, an object of interest at the

"Groveries" of 1888. Taken down when the exhibition came to an end, it was gifted to the city by Messrs. Doulton, and erected where it now stands at that company's expense. A little beyond can be seen the stately monument, 144 feet high, erected to the sea-king Horatio Nelson. Proceeding along the carriage-drive by the river bank the station of the Humane Society is reached, the officer of which is George Geddes, who can provide the lieges with boats of various kinds. It is said that near this house James Watt conceived the idea which led to the improvement of the steam-engine. Close at hand is the suspension bridge, opened in 1855, shortly after the overcrowding of the ferry-boat, when a number of mill-girls were drowned, and Lambert, the "hero and martyr," made his name memorable in the annals of life-saving from drowning. Between this bridge and Rutherglen bridge (just now undergoing the process of reconstruction) are two ferries, soon to be replaced, it is believed, by a bridge at the foot of Govan Street. Opposite Jenny's burn were the famous "spring-boards," where, in bygone days, young Glasgow used to bathe. A little east from this point is the Fleshers' Haugh, where, in the winter of 1745-46 the Young Chevalier reviewed his Highlanders. In late years the Caledonian Railway Company has made the haugh the receptacle of a large quantity of material excavated from the underground railway. Rounding the elbow of the Green Newhall Terrace is come to. Turning westward some fine buildings are passed on the right, chief among which are the Logan and Johnston School, where orphans of these names have the preference of admission, and the Buchanan Institution, where a good industrial education is given to orphan and fatherless children. Greenhead washing-houses and baths having been skirted, Templeton's

new mill is seen, the scene of a sad accident in November, 1889, when the mill then in course of erection was blown down and thirty-one workers killed or fatally injured. West of the mill, and running along north of the Green, is Monteith Row, in front of which were the "flower plots," now transferred to the south of the drive. Close to the south boundary of the plots is the fountain, erected in honour of Hugh Macdonald at "the bonnie wee well on the breist of the brae" on Gleniffer Braes, but transferred to the Green. Going along the drive a few yards westward, the memorial fountain to the late Bailie James Martin is passed, and a turning to the left leads to the Jail Square; while by passing under the arch—the stones of which formed the front of the "Athenæum," and are again put together at the expense of ex-Bailie M'Lennan—London Street can be entered and the city gained.

Besides being the principal "lung" of the city, in the Green many meetings of importance have been held, there being no hall in Glasgow capable of holding a large assemblage. In my day the largest meetings were those addressed by Dan O'Connell, the renowned Irish orator, and another at which Father Mathew spoke. One which was addressed by the Irish agitator was very large, and was held enthralled by his eloquence. When the hero of the occasion rose to speak, I murmured, "This cannot be the great Dan; surely he is a naval officer?" Perhaps the remark was excusable. Imagine a well-knit man of average size, with a cloth cap on his head, and dressed in a blue suit, a pleasant smile on his round face, and you have O'Connell as I saw him that day.

Thousands turned out to hear the Irish apostle of temperance thunder against the evils of drunkenness. Moved by the pictures he drew of intellects weakened, purses

emptied, fair fames smirched, families ruined, and souls lost through intemperance, hundreds promised to abstain from the use of strong drink as a beverage; but many broke this promise ere the voice of the orator was silent for ever.

Demonstrations, such as the Reform one of 1832, referred to in another page, reviews, and sham fights, have been successfully held in "the People's Park." In it the Volunteers are drilled, and "ta force" put "through their facings." Here, too, are held religious and temperance gatherings, harangued by earnest men; also debates, some frivolous, and others serious, many of which are mere sound, signifying nothing.

Kelvingrove Park.—The appearance of this park has greatly altered since the days when the lover invited his "bonnie lassie" to rove through its beautiful mazes. Gone are the midnight fairies. The broom is still as bonnie, but the "roaring waterfall" makes little noise. No longer does the river wind clear, and the fragrant scented brier is rarely found. Art has done much to adorn and beautify its terraced grounds. Its well-designed and rich flower beds, with their distinctive features, are most refreshing to the eye, and vie with each other in attractiveness.

In 1852, Kelvingrove, Woodlands, and the adjoining properties, amounting to sixty-six acres, were bought by the City Corporation for £7,800. Several additions since then have been made to these, and the area is now a little more than seventy-three acres. The grounds were laid out as a public park in the year 1853.

The park is well wooded, and contains stately tree, homely hawthorn, and lowly yet beautiful moss. A few of the British trees, unable to stand the contaminated atmosphere, have died, but foreign trees, such as the

Canadian poplar and the Chinese arbor vitæ, and the hardier native trees have taken their places. Among the clumps of trees on the sloping ground, and in the grass and among the whins and broom of the lower parts, are found no fewer than sixty-four kinds of birds, while in the artificial lake there sport many British waterfowl, and such strangers as the Australian black swan, the Chinese mandarin duck, and the whistling teal from Hindostan. These find a resting place at night in the ittle islet in the centre of the lake.

Among the objects of interest in the West End Park are the granite stair, near Park Gardens; the Stewart memorial fountain, erected when Stewart of Murdostoun was Lord Provost, to commemorate the introduction of Loch Katrine water; the museum, with its collection of birds, snakes, beasts, Egyptian and Peruvian relics, Buddhist and Chinese idols, Thibetan praying wheels, musical instruments (one of these a flute made from an Indian priest's thighbone), coins, etc.; models of ancient and modern ships, among these being that of the *Comet*: band stand; bronze tiger and cubs, by Rosa Bonheur; the wooden bridge spanning the Kelvin, now being replaced by a new one; the iron girder bridge lower down the river, allowing of vehicular traffic between Dumbarton Road and Hillhead; and the mineral well, which now, however, gives forth none of its medicinal water, and the ground round which was enclosed and a drinking fountain made.

A few crows find a roosting place in this park. When they first settled here an able Glasgow minister perpetrated a good joke. As mentioned on another page, there was a rookery at the top of Queen Street. Building operations having pulled down the nests and the rooks having flown away to Kelvingrove, the minister referred to said some-

thing like this: "These crows are almost human in their intelligence: they, too, are moving their goods and chattels westward."

In this park was held the great International Exhibition of 1888, from which the handsome surplus of £48,000 was realised. This amount, together with large generous subscriptions since received, is to be expended on the new Art Galleries now being built on the western portion of same grounds.

Queen's Park.—This beautiful park of eighty acres, once known as Pathhead Farm, was named after the monarch whose hopes of remaining Queen of Scots were for ever shattered at the battle of Langside. Although known by this name, it is supposed the battlefield extended to the ground where the memorial monument of the conflict is erected. Acquired in 1857 at a cost of £30,000, with the object of opening up for building the southern outskirts of the city, the years 1858-59 were occupied with laying it out, draining, etc. The amount of money expended on these purposes was estimated at about other £30,000, and a number of the unemployed found something to do in the work of preparing the park for the opening day on 11th September, 1862. "The Queen's" is well wooded—ash, beech, birch, chestnut, elm, and plane trees being found in it, while the rhododendron and holly are seen everywhere. The air is melodious with the songs of birds, and the somewhat discordant "caw-caw" of the crows falls on the ear—a small rookery of these blackcoats being in the neighbourhood.

In the park are two arbours, several rustic vases, seats in shady walks, a flower terrace 750 feet long by 140 feet wide, reached from the lower ground by a granite stair, football and cricket fields, bowling greens, lawn tennis

courts, and, as advertisers sometimes say, "other attractions too numerous to mention." The numerous visitors in summer time hear instrumental music twice a-week. Pathhead farmhouse has been turned into waiting-rooms. Near this is the head-gardener's house, tool-house, etc. Two hundred feet above sea level, on the lands of Camphill, is a mound with a flag-pole. From this mound can be seen the Kilpatrick hills, Gleniffer braes, Mearns moor, etc.

To this park Camphill estate of fifty-eight acres was added in 1893, at a cost of £63,000. About this addition Mr. M'Lellan, ex-superintendent of parks, in one of his interesting "Glasgow Parks" articles, in the *Glasgow Herald* of 26th December, 1893, writes: "With regard to the laying out of the new portion of the park, there are some four or five acres, including the flower garden, plant houses, part of the kitchen garden, and large bowling green, which are admirably suited for being set apart as a place of instruction and amusement in the shape of an arboretum, gymnasium, and maze, such as has been constructed at Hampton Court and Hatfield. The old garden should certainly be preserved, as there are few specimens near Glasgow which show so well what the old-fashioned gardens of our country houses used to be. A considerable portion of the lower ground is well suited for feuing purposes, for which a large sum could be obtained, and which would not detract in any way from the natural beauties and amenities of the park. It would be desirable to continue the present carriage drive in the Queen's Park round the north and west side of the camp, and connect it with the Camphill Drive round the base of the hill to Langside."

On the occasion of the opening of the new Camphill grounds on 24th May, 1894, a Glasgow evening paper thus

writes: "When the Police Band had ceased playing in the park crowds began moving towards the new grounds, until thousands were roaming over them, enjoying the unwonted freedom of tripping grassy meadows and squeezing through hedges without fear of tremendous penalties and boards about 'the utmost rigour,' etc. On the top of a knoll on the highest slope a gigantic bonfire was lit, and the youngsters—and some old folks too—enjoyed themselves."

Alexandra Park.—This park lies to the north-east of the city. Its entrance is within a minute's walk of Alexandra Park railway station, and within easy distance of car terminus. Bought in 1866 as a recreation ground for the inhabitants of the north-eastern part of the city, its total extent, including Easter Kennyhill, is 125 acres.

The hand of man is visible in this somewhat bleak park. The hilly ground—from the highest point of which "Tinto tap," the Kilpatrick hills and lofty Ben Lomond are visible on those rare days when the district is thoroughly free from smoke or haze—has been planted with forest trees, which have flourished in spite of their uncongenial surroundings. The lower parts of the park have been diversified by ornamental shrubs and flowers, the laying out and the necessary preparation of the land being principally the work of operatives and labourers, who in the depressed trade years of 1867-68 could find no other work to do.

Everything calculated to give to the visitor rational enjoyment can be found in this park. Gravelled walks, bordered by trees, lead to various places where rest can be obtained. Waiting rooms for the use of the public are not awanting. A swimming pond, formerly a disused quarry, sheltered by trees, is well patronised during the summer months; while an artificial pond is often crowded

with model yachts, accommodation for these miniature vessels being provided in the park. There is also a lake, in the waters of which swim various kinds of swans, geese, ducks, and other birds, whose graceful motions delight the children who gather on the margin, and express their pleasure by gifts of bread, etc., to the aquatic denizens. In the summer time from the band-stand between the pond and the lake, music is occasionally discoursed. In the north-east corner stands the golf-house, and the "gowfer," calmly content, may frequently be seen following the ball. Despite the bare appearance of its northern part, Alexandra Park is well worthy a visit from those who have enjoyed the beauties of the "Queen's."

CATHKIN PARK.—About five miles in a bee line from the Exchange, one and a-half from Rutherglen, and two and a-half from Cathcart, is situated this park, generously gifted to the city by Mr. James Dick, merchant, Glasgow. These far famed Cathkin Braes are well known to our older citizens, and were often resorted to on Saturdays. They stand six hundred feet above the sea level, and contain forty-nine acres, lying on a gentle slope, and pleasantly diversified with trees and shrubs. It is truly a "natural" park, and is likely so to remain, Mr. Dick having stipulated that no alterations be made on it, and that football, cricket, and similar games be prohibited. In this "rural seat" the thrush, the skylark, the linnet, the lapwing, the wood pigeon, and many other birds, find a home. To the east of the park is Cathkin House, in a room of which Mary, Queen of Scots, is said to have slept the night before the battle of Langside, while in the park itself is Queen Mary's Seat, where, legend says, she looked back after that, to her, disastrous defeat. From this point on a clear day can be seen the Pentlands, Goatfell, Ben Lomond, and the river

Clyde from Carmyle to Dumbarton. The means of access to the park are—train to Rutherglen or Cathcart, and 'bus to Burnside.

Botanic Gardens.—My space permits but a brief account of the various vicissitudes through which these gardens have passed. The year 1817 was their genesis, when a company called the Royal Botanic Institution purchased about eight acres of ground to the east of Claremont Street, and south of Sauchiehall Road. The company was highly successful, but tenements springing up on every side of its property compelled its members, in order to save their plants, to remove in 1839 to the present site on Kelvinside estate, the ground then purchased extending to twenty-five acres.

The old Botanic Gardens formed a pleasant rendezvous for a number of years after the removal of the botanical collection to Kelvinside. The walks remained as before, and the grounds were adorned with many handsome trees and flowering shrubs. Archery was a favourite amusement in these days, and an archery club had the use of the old garden for a long time. In the middle of the grounds was a pond, and to the north of this was a high bank, against which the archers shot. In summer they presented a very gay appearance, clad in Lincoln green, and armed with bows and arrows. On several occasions there were great archery meetings in the adjoining grounds of Kelvingrove, in which several clubs took part. The old gardens were acquired in 1839 by Mr. Walter Gray, Mr. David Murray, and others, with the object of reselling the land for building. In 1844 the proprietors built Fitzroy Place, but the remainder of the ground was not taken up for fully twenty years. When Kelvingrove Park was formed, many of the trees

were removed to it from the old Botanic Garden, and can still be pointed out.

Matters moved smoothly in the new gardens, and in 1878 the late Mr. Kibble of Coulport removed his conservatory to them, where it was in after years utilised for such plants as had grown too large for the hot-houses, and for musical entertainments of various kinds. Financial difficulties arose, and the company becoming indebted to the Corporation of Glasgow, in 1891 the gardens became the property of the citizens, and were afterwards opened to the public as one of the parks. The total area of the gardens is twenty-eight acres—three acres having recently been added to the original twenty-five.

The gardens form a kind of "happy hunting ground" for the botanist—hot-house, hardy, and herbaceous plants, tree ferns, exotics, which most of the visitors rarely see elsewhere, and specimens of almost every home and foreign plant being found in them. Nor are they without attractions to the bird lover. The homely impudent sparrow, the bold robin red-breast, the "mellow mavis," the soaring skylark, and other "flying minstrels," have their *habitat* in this park. The cuckoo, with no winter in its year, and the swift-flying swallow, pay them an annual visit, while occasionally, "when e'enin's shades begin to fa'," the too-whit-too-whoo of the owl may be heard as he flies about seeking for what he may devour. In Kelvingrove was the Three Tree Well. The well, however, is to be found no more, but the three trees still stand to mark the spot.

Among the attractions outside is a portion of ground set apart for the use of students and others interested in systematic botany. Here the plants are arranged in their natural orders, and although capable of considerable improvement, this plot is of great help to many in the

study of plant classification. The whole gardens are a boon even to the most casual observers in giving them pleasant walks, and bringing them under the refining influence of so many beautiful flowers. Even in winter, when all may be frost-bound and bare without, the Kibble palace affords both the climate and scenery of the sunny south, and fills the visitor with admiration of the fine tree ferns and other rarities which it contains.

Ruchill Park, purchased to meet the expanding wants of the north-west of the city, consists of ninety-one acres, and cost the corporation, excluding all expenses such as formation, etc., close upon £30,000. The fencing and laying out are not yet completed. Hilly in its nature, only a small portion of its extent can be seen from any of its knolls. From the flagstaff a fine view of the Kilpatrick and Campsie hills is obtained, while in the distance loom the mountain peaks of Argyle. When proper entrances from Garscube and Possil Roads are made, this park will become as useful and popular as any of the others, and in due time will be beautified by the hand of the skilled gardener.

Springburn Park.—The alterations and improvements in this park are not yet completed, but it will well repay a visit. Its acreage is forty-eight, thirty-five of which cost £400 per acre, the remaining thirteen £300 each. The sum laid out on formation, etc., will probably bring the expenditure on this park to above £25,000. It has two chief entrances, one by Balgray Hill, the other by Broomfield Road. The main paths in it are bordered by trees and shrubs, while clumps of plants are here and there to be seen. The bandstand is the generous gift of the late James Reid, Esq. of Auchterarder, and Hydepark Locomotive Works, and directly faces the family mansion.

In the higher part lies the yacht pond, which is patronised by such Springburnians as are of nautical proclivities. There is a little touch of the braeside in the ground in the neighbourhood of the pond, sheep feeding peacefully on the green pasture. On a hill stands a flagstaff, from which can be seen the Campsie fells and lofty Ben Lomond.

SUBURBAN PARKS.—To refer to these parks at the same length as I have done to those in the city does not appear necessary. Suffice it to say that what is written of one applies in a great degree to all. Each has trees, shrubs, and flowers, pleasant "walks," and a bandstand. In each is also to be found a large pond, on the waters of which may frequently be seen sailing one or more yachts, and on rarer occasions fleets of these miniature vessels. Not many years ago this amusement was chiefly followed by growing lads and children who were often accompanied by their fathers or big brothers, but now it is not uncommon to see even a potent, grave, and reverend senior watching the motions of his little yacht, or marching on the edge of the pond, and with a long pole guiding the vessel, or, turning it from the shore, send it speeding along on another voyage. As may be expected among a seafaring population such as that of Glasgow the minor improvements which have been made in the models have been adopted in the construction of the larger vessels.

But although these are common to all the parks, yet each has at least one feature not to be seen in the others. In the *Elder Park*, Govan, the gift of Mrs. Elder, stands the statue of her husband, the late John Elder, Esq., the renowned shipbuilder. A number of deer wander in an enclosure in this park. At the eastern extremity of *Maxwell Park*, presented to the burgh by Sir John Stirling

Maxwell, Bart. of Pollok, are erected what not long ago were the municipal buildings of West Pollokshields. But instead of council meetings, family re-unions and social or marriage parties are there held. In them on 25th October, 1890, No. 772 Lodge Pollok (Rev. Dr. Niven, chaplain) was consecrated by M. Shaw Stewart, Esq., M.P., and to them Sir John Stirling Maxwell presented a beautiful window, finished in May of this year (1894). In *Victoria Park*, Whiteinch, are the celebrated "fossil trees," discovered when a road was being cut through the park. These petrifactions greatly interest visitors to the city, but do not receive from the natives the attention which they deserve. The better to preserve them from ruthless hands and from decay, the Partick Authorities have enclosed them in a specially adapted building.

Recreation Grounds, Open Spaces, etc.—While our public parks are mostly situated on the outskirts of the City, yet it was felt that more open spaces within the City proper would be health-sustaining and otherwise advantageous. The passing of the City Improvement Acts of 1866 and subsequent years, gave the Corporation power to open up congested districts, and provide squares and recreation grounds. Accordingly Overnewton, Oatlands, Cathedral, and Bain Squares were acquired and laid out. With the same object the patrons of Hutchesons' Hospital presented to the City an area of about three-quarters of an acre on the south side, known as Hutcheson's Square. Part of it has since been used as a playground for children. Maxwell Square in East Pollokshields is another spot well-adapted and used for the enjoyment of children. Another square or public park of about four acres in the district of

Govanhill, bought by the Corporation, is at present being laid out for the inhabitants. In the west, a plot of ground lying between Blantyre Street and Regent Mills, was acquired in 1888 by the Corporation for recreation purposes, but is principally used for football playing. The latest addition is a plot of ground of about two acres at Glencairn Drive, presented to the Corporation by that public-spirited gentleman, Sir John Stirling Maxwell.

A praiseworthy effort has recently been made for the healthful exercise and recreation of the children, and deserves special notice. The Health Committee of the Corporation about two years ago bought for £25,000 the ground at the junction of New City and Garscube Roads—the site of the old Phœnix Foundry. This has been arranged in two divisions, with a gymnasium for boys and girls, and very tastefully laid out with trees, flowers and shrubs. A large ornamental fountain has been placed here, the gift of Messrs. Buchanan Brothers. It is very pleasing to see here daily hundreds of children amusing themselves and strengthening their muscles with various healthy kinds of exercise. A similar recreation ground and gymnasium, but on a smaller scale, have been opened in the Gorbals, and are well patronised.

Our Civic rulers have, by arrangement, secured that the playgrounds of several of our Board Schools are kept open after school hours, for the benefit of children playing therein.

If we had a few more squares and open spaces they would greatly conduce to the healthfulness of the lieges. No doubt our Health Committee will in due time try to increase the number of these. They deserve credit for what has already been done.

Garden Plots and the Study of Botany.

For over half-a-century the system of garden plots has existed in Glasgow. To people in large cities the recreative advantages of rural occupations cannot be too highly esteemed, and those who delight in the cultivation of flowers are greatly indebted to these gardens for many a pleasant summer evening, as well as much enjoyment from the produce of their labours. The system is that a piece of ground is formed into a garden, and laid out in plots, which are let from year to year for the cultivation of flowers and vegetables. No traders or market gardeners can have plots, but the ground is to be used only for recreative purposes. To the plotholders every possible convenience is given, so as to enable them to cultivate their plots with comfort and pleasure, and they are hedged about with rules for the protection of the whole and the interest of the individual workers. The gardens have been productive of much good during their existence, although city extensions and improvements have from time to time caused some of the sites to be changed.

Hutchesontown Gardens.—It was about the year 1840 that the first piece of ground was opened for garden plots. It lay between Cumberland Street and Caledonia Road, and the gardens remained there till 1866. For the next ten years the site at Butterbiggins Road was occupied. It covered about seven and a-half acres, and contained 157 plots. The next removal was in 1876 to the Victoria Road or Alison Street site, where the ground extended to eight and three-quarter acres, and afforded space for 194 plots. The formation of the Cathcart District Railway cut these gardens into two, and deprived them of about two acres

of ground, thus reducing the number of plots to 137. Again, on the extension of the city boundaries in 1891, accommodation was required for the Police Fire and Lighting Department in the newly added southern portion, and the gardens were fixed on as the most suitable site. The ground was accordingly bought, and although building has not yet been proceeded with, the committee had to look out for a new site for the gardens. They were fortunate in securing the piece of ground which they now occupy at Crossmyloof Station, and which extends to about seven acres. It has been leased for twenty-one years from Sir John Stirling-Maxwell, at a rent of £7 an acre, and it is likely to be a worthy successor to all the previous sites. The management of the garden plots is entirely voluntary, no paid official being employed; and the money necessary to lay out the ground is raised among the plotholders in £1 shares.

ALBERT GARDENS.—These consist of nearly five acres. They are situated at the east end of the Southern Necropolis, Caledonia Road. They were opened in 1854, and they still exist and are enthusiastically supported by those interested in them. The plots range from four to twelve poles. They are kept in excellent condition, and are a source of amusement and delight to the plotholders and their families.

VICTORIA GARDENS had their origin on the east side of Cathcart Road, Govanhill, about the year 1865. In 1871 they were removed to Pollokshields. In 1878 they were reduced in size in consequence of Maxwell Road having been cut through them. They now occupy the space between Maxwell Road and Albert Road from north to south and Kenmure Street to Forth Street from west to east. In all there are seventy-five plots, the rents of which vary from 10s. to 45s. 8d., according to size. Financially

the gardens are a success. The landlord Sir. John Stirling Maxwell takes a great interest in them and has granted a seven years lease which ends in 1902. They afford great pleasure to the plotholders who, in the study of nature in various phases, forget for a time the worries of city life.

With the growing desire for scientific culture, and the growing love for scientific knowledge of plants, these gardens, and the like of them, should become better and more beautiful. They can be made, and in many cases they are, valuable aids to the study of botany. With the Botanic Gardens, the parks and the garden plots, there is within convenient reach of the city much inducement to ease the hard-worked limbs and brains by a stroll among beautiful objects, and a contemplation of Nature's treasures. And even the surroundings of Glasgow are not without their natural beauties and their haunts of pretty flowers. Kenmuir Wood is no longer the joy of botanists that it used to be. But we still have Darnley Glen, with its herb Paris; Lochwinnoch, with its tufted loose-strife and bird's-nest orchis; Bardrain Glen, with its chick-weed winter green and its melic grass; the popular Craignethan Castle, with its arum, its alkanet and its pellitory of the wall; Milngavie and Mugdock, whose early purple orchis used to be eagerly sought by students in May, and whose now rare or probably extinct barrenwort has procured for the district many a visit; Garnkirk Muirs, where a diligent search will reveal the cranberry, wild rosemary, and long-leaved sundew; and many other places can be easily reached, where Nature may be courted and some of its secrets disclosed.

The study of botany is only on the way to reach its proper place in the education of the country, and Glasgow

has certainly been joining in the onward movement. At present, outside of the University and the various colleges, botany is taught in many schools in the city. There has been a class in the High School connected with the Science and Art Department, South Kensington, since 1881, and for the last seven years the subject has formed part of the regular High School curriculum. In several public schools it is also taught, and altogether the claims of botany are gaining ground amongst us. That the love of flowers has greatly increased in Glasgow within the last two decades is attested by the difference of the display of flowers in the windows of the dealers. It is to be hoped that with the advancement the methods of teaching are keeping pace or rather taking the lead. Many of us can remember the dreary lessons on botany in some old school books, whose chief features were a collection of names and terms hard to pronounce, harder to spell, and seldom conveying any meaning at all. Lessons of this sort are worse than useless. Mr. Squeers' plan of making the boys weed the garden for a botany lesson was much better than this. Hard names should be avoided or their use reduced to a minimum. Fancy a class of boys or girls being asked to remember that a daisy was a gamopetalous, partly zygomorphic, pentamerous, syngenesious dicotyledon! It is enough to make them hate the flower ever after. Far better it would be to introduce it as Burns'

"Wee modest crimson-tipped flower,"

and to impart a knowledge of its structure by the use of simple words. The only proper way to teach botany is by means of the plants themselves. They should be put into the pupils' hands to let them observe the facts and text books should take a second place.

The place of botany as an educative power is primarily and pre-eminently the training it gives to habits of observation. Memory and reasoning have always had a place in our educational systems, but the cultivation of the observing faculties has never got due attention. With Professor Huxley it is frankly agreed that all boys, as a foundation to a scientific training, should be taught systematic botany. And even with a view to no scientific course but only for the ordinary purposes of life, all young persons should be taught to use the eyes which nature has given them. No subject can secure this kind of training like natural science, and on account of the convenience and pleasantness of working with the specimens, botany has the advantage over other subjects for most general use. The dissection of an ordinary flower and the examination of the correlation of its parts soon awaken in young folks an interest, and it is amazing to see how quickly the eagerness to enquire arises and the power to observe grows and extends its action. And when the unaided eye can carry us no farther, the lens and the microscope in turn extend the power of vision and open up new worlds with their wonders and treasures of knowledge. It is a training of this kind that is best calculated to prepare youths to go through life with eyes open, and to take every opportunity of gaining information that will lead onward and upward.

Another advantage of teaching a subject like botany is the refining influence generated by such scientific training and knowledge. It gives a love and respect for the beautiful and cultivates a gentleness towards all kinds of life. In many cases the lives of plants and animals are so closely associated that in studying the one we must gain some knowledge of the ways of the other. Look, for example, at the common spectacle of a bee on the birdsfoot trefoil in a sunny day in May and watch how, while it struggles

and kicks to get at the honey, the mechanism of the flower is so adapted to the movements of the bee that before it gets the honey the flower compels it to do work in return. Sights of this kind are common, and who can learn about the wonderful structure and the interesting habits of plants and animals without having any tendencies to harshness or wanton destruction toned down or destroyed? It is not the botanist that extinguishes our rare plants. Many of them disappear through building operations and cultivation of the soil. The street-barrow man hunts to the death many of our rare ferns because to him their beauty is measured by their immediate money value, and now many of their former haunts in Clydesdale know them no more. But the genuine botanist has a respect for the plants, and if he takes a specimen of a rare one he is careful to leave enough to let it continue the species, and frequently on account of its scarcity he refrains from taking any at all. Those trained to love that which is beautiful and interesting are careful not to injure what they are making no use of. Could some such refining knowledge not be brought to reach the masses? The result might save many a lilac bush, many a fruit-tree blossom, and many other rural beauties from being wantonly torn or smashed by excursionists or strollers from the city on holidays or Saturday afternoons. It is a subject for the naturalist to observe the innate tendency of the human animal to destroy what is beautiful, and this field of enquiry can easily be pursued anywhere within a Saturday afternoon journey from Glasgow. If any biological training, or any cultivation of artistic taste, could step in and direct such wasted energy to some good purpose it would bring welcome results.

Then there are what might be called the physical benefits derived from the study of flowers. To dwellers in large

cities it is a great advantage to have a healthy inducement to take country walks. The study of plants takes us away to the green fields and flowery river banks where—

"With the sky above your head, and the grass beneath your feet,"

you pursue your search for information, at the same time inhaling the pure air, and without an effort adding to your vigour of body and mind.

And to all other advantages you have to add that of the information gained, which is by no means a small item in the result. To know the various phenomena of plant life is valuable information, and to know the plants themselves is what brightens many a country walk, and supplies company during what might be otherwise weary hours. The little wild flowers come trooping up in their seasons like so many valued friends making their customary calls, and when a new one is introduced to our notice it is greeted with all the pleasure which enlarged friendship produces. In pursuing botanical studies you add to your knowledge of animals, of country life, of country work, and of the country itself. A student of botany after a few years' stay in the city knows far more about the district for miles around than many who have been much longer there, but care for none of these things. How much more, too, is seen in the same walk by the trained eye than by one whose observing faculties have been neglected! Education is progressing in the country, and Glasgow takes a leading place; but natural science is only growing to be a real educative power, and perhaps a great period of influence is in store for it in the near future. May all encouragement be given to this study in so far as it can be used to elevate our young folks, and propagate in them a love for what is pure, lovely, and good!

Progress in Art.

THE art history of Glasgow is generally assumed to date only from the period, in 1753, when the brothers Robert and Andrew Foulis, the famous printers, established their Academy of Art. Art and art patronage, there is no doubt, existed in the city before that time, and we are not without evidence of earlier appreciation and encouragement of artistic work. Limiting our remarks to painting, we find that in 1670 the Town Council ordered from London two portraits—one of Charles I., the other of the reigning monarch, Charles II., for the adornment of the Town Hall. The city was already apparently in possession of a portrait of James VII., painted in 1618; and these works, with the portraits of the later monarchs down to George III., are still with us, and may be seen in the Corporation Galleries in Sauchiehall Street. But of serious impulse towards the development of a local school of artists there was nothing till the Foulis brothers launched their long-projected scheme. The Academy continued to exist for twenty-two years — from 1753 till 1775; but, pecuniarly, its existence was disastrous. Premature and ill-starred as it was, however, its artistic outcome was not unworthy of the efforts and sacrifices of the gifted and broad-minded men who directed it. Several men who attained artistic eminence owed their training to the Foulis Academy, and of these may only be mentioned David Allan, the painter, and James Tassie, the gem engraver. Had the Academy done nothing more than develop the bent and talents of the latter gifted but imperfectly-appreciated artist, it would have justified its existence.

But the Foulis ideas and their academy were in advance

of the times in Glasgow, and for about half-a-century afterwards we hear little more of art education and encouragement. It happens that in 1812, more probably from political motives than from any artistic impulse, the city became possessed of a very remarkable statue of William Pitt, the work of John Flaxman. That work—Flaxman's *chef-d'œuvre*—we have still with us in the Corporation Galleries. It is esteemed the most successful single figure produced in modern times; and, indeed, one of the finest pieces of sculptured portraiture of any period.

In 1821 there was formed in the city an "Institution for promoting and encouraging the Fine Arts in the West of Scotland;" but this body with the long name had but a short life, for it expired after holding two or three exhibitions. Next in 1825 there was formed the Dilettanti Society, which was endowed with more vigorous vitality. In 1828 it held its first exhibition in rooms in the Argyle Arcade: among those contributing on that occasion being John Graham, later known as John Graham Gilbert, Horatio M'Culloch, and Daniel Macnee, three young men who were destined to become well and widely known. Graham Gilbert, needing no incentive but his love of art, became one of our foremost figure painters; and the fine collection of old masters he brought together, bequeathed to the city by his widow, contains many of the gems of the Corporation Galleries. M'Culloch, at the time of his premature death, was the acknowledged chief of landscape painters in Scotland; and it need only be said of Macnee, that prince of raconteurs, that, devoting himself exclusively to portraiture, he rose to the presidential chair of the Royal Scottish Academy, and worthily wore the knighthood which accompanies that honoured position. Launched under conditions so favourable, the Dilettanti Society held five

annual exhibitions in the Argyle Arcade, then five others in Buchanan Street; and, in 1838, it also died of inanition.

But out of the ashes of the Dilettanti Society grew up the West of Scotland Academy—an institution devised on an ample scale with members, associates and all the lofty and exclusive privileges of a Royal Academy excepting the charter. The *role* it was called on to play, however, was in no way different from that of its predecessors: being a mere exhibiting body. For fourteen years—from 1840 till 1853—it carried on a series of annual exhibitions, first in the rooms formerly occupied by the Dilettanti Society in Buchanan Street, and subsequently in the Argyle Arcade. The academy was conducted under the permanent presidency of Graham Gilbert. John Mossman, the eminent sculptor, was one of its most active promoters and supporters. Among those who rallied around it were Daniel Macnee, Robert Greenlees, A. D. Robertson, Gilfillan, and J. Milne Donald—the latter a man whose landscape art has exercised no small influence on the school of painters yet among us.

Into the management of the affairs of the West of Scotland Academy, no lay element was allowed to intrude. The body which succeeded it as organiser of exhibitions in Glasgow—the Institute of Fine Arts, which still flourishes in our midst, is composed principally of laymen; but its council consists of a mixed board of artist and lay members. As an exhibiting body its activity began in the year 1861, when its first exhibition was held in the Corporation Galleries, rented from the Parks and Galleries' Committee of the Town Council. The Institute has had, on the whole, not only a useful, but a flourishing career. It continued to occupy the Corporation Galleries with its annual exhibitions till 1879; and in 1880 was held its first exhibition in its

own permanent home in Sauchiehall Street. Among its most devoted friends are to be reckoned the late John M'Gavin, who bequeathed to its funds a sum of £5,000; and Mr. D. E. Outram, under whose will the institute benefited by a like amount. With a fine building, with an increasing appreciation of art among an increasing constituency, and with a vigorous and original school of local artists, the Institute of Fine Arts may well be pleased with its achievements, and content with its position.

As a factor in the art activities of Glasgow, the Art Club also deserves honourable mention. Begun in a very unpretentious manner in 1867 as a kind of sketching club, holding monthly meetings for mutual improvement and criticism, it grew continuously and gradually till it acquired a small home in Bothwell Circus. In 1886 the club was reconstituted on an enlarged basis; a lay section consisting of art amateurs was formed, the club leased commodious premises at 151 Bath Street, and there it entered on a prosperous career as a social institution. These premises were soon found to be too cramped for the necessities of the institution, and the club acquired the two houses, 187 and 189 Bath Street, which, altered and adapted in a clever manner, now form its home. Life classes are supported by the club for its artist members. Occasional lectures are delivered on art subjects, and on several occasions the club has organised special exhibitions of pictures; but the important feature of the institution is the bringing together in social intercourse, of the artists of the West of Scotland, and the influential sections of the public desirous of fostering art, and who seek the guidance of artists and experts.

Let us now go back to the time when the Dilettanti Society and the West of Scotland Academy were struggling

to support and develop a native school among us. At that time there were several collectors in Glasgow, but none more eager, more persistent, and more successful in building up a collection of the old masters of the various European schools than Mr. Archibald M'Lellan, coachbuilder and magistrate of Glasgow. The time was favourable for such an undertaking, for in the early half of the century the works of the great pioneers of art were comparatively neglected, and what would now cost a king's ransom could then be picked up at a comparatively modest cost. But the task undertaken by Bailie M'Lellan required an independent judgment, a trained eye, and an extent of knowledge then and now rarely found. All these M'Lellan possessed. With rare penetration he built up his collection, which became fully worthy of the high aim of its founder, which was nothing less than the establishment of a municipal gallery of art adequate for the great city Glasgow was destined to become. With a view to this great public benefaction M'Lellan built the spacious and beautifully proportioned range of galleries in Sauchiehall Street, where the pictures yet remain, and he bequeathed his entire collection to the city. Unfortunately, when he died in 1854, his affairs were found to be involved, principally owing to an extensive building scheme he had entered into in connection with the erection of his galleries; and it became necessary for the town to pay something for the property, or to lose entirely the benefit of the bequest. After much haggling and acrimonious debate the property was, in 1856, acquired for £44,500, being £19,500 for the pictures, and £25,000 for the extensive block of buildings. The purchase was stigmatised as a job; the pictures were pronounced by men who knew no better, to be rubbish and second-rate copies; and the property

acquired unwillingly, was administered in a grudging spirit. After a few spasmodic and feeble attempts to make the collection publicly useful, the institution fell into entire neglect; the halls were used for concerts, balls, bazaars, and dinners—for all purposes but their legitimate use; and the pictures were looked on as an encumbrance—a hindrance to the free use of the halls for commercial purposes. In this way the existence of the M'Lellan pictures was almost forgotten; but notwithstanding this strange neglect, several notable gifts and bequests were made towards the strengthening of the collection. Among these may be noted the gift, subsequently increased by a bequest of a large number of ancient and modern pictures, from a well-known citizen, Mr. William Euing. A still more important addition was made to the galleries in 1877, when by the death of Mrs. Graham-Gilbert of Yorkhill the Corporation succeeded by her bequest to the fine series of old masters collected by her previously deceased husband, as well as to a large number of his own works. On the receipt of this valuable gift an earnest effort was made to improve the condition and usefulness of the institution, the collections were placed under a trained and experienced curator, a code of regulations was adopted, a proper catalogue was compiled and printed, and by degrees the galleries began to take their proper place not only among the art institutions of the city, but among the galleries of the world. The Glasgow Gallery has, indeed, since the appointment of the curator, in 1877, been discovered, and now it is recognised, all the world over, that the city possesses a collection worthy to rank with the great Continental galleries, embracing some pictures of the first importance in the history and achievements of art. One or two of the pictures in the M'Lellan collection alone were they now

brought to the hammer, would bring more than the entire collection cost in 1856; and in the Graham-Gilbert series there are works of not less importance and value.

Never were the prospects of art brighter in Glasgow than they are at the present day. We have a vigorous and intelligently-conducted school of advanced art-instruction in the School of Art; we have a band of young artists known and esteemed all over the world for the boldness and originality of their conceptions, and the power with which they express their ideas; the Institute of the Fine Arts is well founded and thriving; numerous minor art associations are full of eagerness and vitality; the public galleries are well appreciated by citizens and visitors; and their fame having spread abroad, they have taken their place among the institutions with which the art historian of the future has to reckon.

Educational Progress.

NOTHING is more striking during the last sixty years than the vast strides made in systematic education and in the improvement of school buildings and school appliances. In the olden time large numbers of children must have attended school but fitfully, if indeed at all. The demand for education, such as it then was, was fairly met by the High School of Glasgow, by a number of private and adventure schools, and by the sessional schools, which were connected with certain churches, of which the Barony Church, under Dr. Norman Macleod, maintained six, located in the poorer parts of that large parish.

The High School of Glasgow, founded somewhere about the twelfth century, has long been a distinguished seminary,

and many generations of Glasgow citizens have passed through its portals, not a few to play distinguished parts in the history of the city and of the empire. The present buildings in Elmbank Street were acquired from the directors of the Glasgow Academy on Whitsunday, 1878. Up to that time the school occupied the well-known premises in John Street, now forming the City Public School. The High School was under the management of the Corporation of Glasgow till the passing of the Education Act of 1872, when it passed under the charge of the School Board.

Another very celebrated educational institution was Anderson's College, long known as the Andersonian University, in George Street, which had been founded as far back as 1796. Here popular lectures were given on scientific subjects. Its medical school, which has now been removed to more suitable premises in Partick, near the University, was early famous, and among its professors and students were many distinguished men. By the liberality of Mr. John Freeland, residing at Nice, Mr. William Euing of Glasgow, and Mr. James Young of Kelly, the efficiency of the college as a science school was greatly increased. The evening classes were especially popular, and many a youth there received the scientific bias which was afterwards to determine his career in life. The classes of Drs. Penny and Taylor are still held in affectionate remembrance.

Many of the readers of this book will recollect the Mechanics' Institution. It was the first of its kind in this country, having been founded by Dr. Birkbeck in 1823. In its early years the lectures were delivered in a hall in North Albion Street—as many as 800 students having been in attendance. However, in 1831 more suitable premises were erected in North Hanover Street, and, in

addition to the evening classes, a day school was established. In 1862 the institution was removed to the buildings it now occupies in Bath Street. Its name was, however, changed to that of "College of Science and Arts," under which title it holds a high reputation as a school of science.

In addition to these various institutions much had been done from time to time for behoof of the education of the poor by the benevolence of wealthy citizens, by whose bequests many schools had been established. The most important of these, and one of the earliest, was the bequest of the brothers Hutcheson, made in 1639, and administered by "The Royal Incorporation of Hutchesons' Hospital." The establishment of School Boards, and the introduction of free education, completely changed the condition of matters educational. The usefulness of many of these charitable foundations was much impaired, and it was deemed desirable to reconstitute them in such a manner as to bring them into harmony with the times. Accordingly, in 1882 the Educational Endowments (Scotland) Act was passed, empowering commissioners to be appointed for the purpose of drawing up a scheme to regulate the administration, and extend the usefulness, of all funds left for educational purposes. Under this scheme four governing bodies were instituted.

(1.) The governors of Hutchesons' Educational Trust, who receive at least two-fifths of the annual revenue of Hutchesons' Hospital, to be expended on their school for boys in Crown Street, and their school for girls in Elgin Street, and on scholarships and bursaries.

(2.) The Glasgow City Educational Endowments Board, which absorbed Anderson's School (Calton), Bell's Bequest, Coulter's and Scotstarvit Mortifications, and Murdoch's,

Hood's, Maxwell's, Alexander's, and Macfarlane's Schools. The benefits under this Board are granted to scholars attending public schools in Glasgow only.

(3.) The Glasgow General Endowments Board, which absorbed Millar and Peadie's School, Wilson's Charity, and Gardner's, M'Lachlan's and Graham's Free Schools. The bursaries, etc., of this Board are available for children in public schools under the School Boards of Glasgow and the contiguous parishes.

(4.) The Glasgow and West of Scotland Technical College, founded according to a scheme whereby Anderson's College, the Young Chair of Technical Chemistry, the College of Science and Arts, Allan Glen's Institution, and the Atkinson Institution, were placed under the management of one governing body, for the purpose of affording suitable education to those desirous of following industrial professions and trades. The Technical College has met with extraordinary success—the day and evening classes being attended by thousands of students.

Another striking development of these later years has been the foundation of Queen Margaret College for the education of women in arts and medicine. It was established in 1882, Mrs. Elder having generously placed the buildings and grounds at the service of the promoters. In 1892, with the consent of Mrs. Elder, and by arrangement between the University Court and the Council of Queen Margaret College, the whole buildings and endowments were transferred to the University Court on condition that they would be devoted to the establishment and maintenance of classes exclusively for women. Queen Margaret College has thus become the Women's Department of the University of Glasgow.

ST. MUNGO'S COLLEGE.

This college owes its origin to the removal of the college of the University of Glasgow to its present position in the west-end, many of the students who attended the infirmary for practical and clinical instruction and demonstrations attaching themselves to the Western Infirmary, to the detriment of the older hospital, which ceased to be a medical school. To remedy this state of matters a medical school, under the name of the Royal Medical School, was opened in 1876, lecturers on the several subjects required for the medical curriculum being appointed. This scheme failing to realise the expectations of the Infirmary managers, in 1889, when the passing of the Universities Bill (now the Act of 1889) was recognised as assured St. Mungo's College came into existence. The objects for which the college is established are, *inter alia*, "the institution and maintenance in Glasgow of classes for higher education; the absorption and continuance as a part of St. Mungo's College of the Glasgow Royal Infirmary Medical School; the teaching and instruction of students in science, literature, art, law, and divinity, and learning of every description by lectures and otherwise; the establishment and maintenance of laboratories, museums, and libraries; and the advancement and encouragement of these objects or some of them, by the giving of prizes and the creation of exhibitions, scholarships and fellowships." As the first instalment of this scheme, the Governors have instituted a Faculty of Medicine calculated to meet the modern curriculum, and to utilise to the fullest the Infirmary's grand clinique of nearly 600 beds. They have also instituted a Faculty of Law, of wider range than any hitherto attempted in Scotland.

School Board of Glasgow.

This volume would be incomplete without a reference to what the School Board of Glasgow is doing for education in the city. The Board have under their charge between sixty and seventy schools, quite a small army of teachers, and fully 90,000 children. It will thus be seen that to conduct, govern, and guide such a host requires patience, tact, and business capability. The position of a member of the Glasgow School Board is, therefore, by no means a sinecure.

Of the fifteen members elected to the first Board in 1873 none now remain except Mr. William Mitchell and Harry Alfred Long. At that time the educational destitution of the city was very great. There were 228 schools in existence, many of which were greatly deficient in accommodation, equipment, and in sanitation. A very small percentage was under Government inspection, and some of them were held in dwelling-houses. It is said that one worthy old lady, an octogenarian, wielded the "tawse" with considerable energy in a "but-and-a-ben" in the east end of the city—the "Bible class" being accommodated in the recess formerly used as a set-in bed. The number of children receiving education in Glasgow at that time was about 42,000.

The necessity of providing efficient evening classes was, at an early stage, recognised—the Board in this matter having kept abreast of the requirements of the public. Attractive and efficient evening classes have been opened, where thousands of young men and women are receiving instruction in a wide range of subjects, including languages, literature, mathematics, elocution, music, theoretical and

practical chemistry, etc. This year the enrolments for day and evening classes exceed 90,000 scholars.

Within recent years legislation has given us free education, and secondary education is now in a fair way of being put on a better footing.

The result of twenty years' hard work is now apparent in the creditable educational progress of our youths, in the comfortable and substantial buildings, the property of the ratepayers, and in the army of well-trained teachers.

Of all the popularly-elected bodies in this great city, none deserve more consideration at the hands of the public than the members of the Board for their earnest and self-denying labours.

In noticing the operations of the School Board of Glasgow, reference must be made to the services of its first clerk. While not seeking to detract from the eminent services of all the members of the first Board, and especially Alexander Whitelaw, chairman, yet it was largely due to the skill, energy, and foresight of Dr. Kennedy, the clerk, that the present wise, and economical lines of working were based at the outset. The building and equipping of the schools, and the organising of a staff of teachers for such a large city, was a task requiring administrative powers of no ordinary degree. Dr. Kennedy proved himself equal to this, and the citizens are reaping the advantages to this day. In all that pertains to the advancement of education and the efficiency of school work, he had the full confidence of the different Boards he sat under, and also had their hearty co-operation. He proved himself worthy of the trust.

He was a native of Forfarshire, and served his apprenticeship as pupil-teacher in Dundee, and was trained at

the Free Church Normal School, Edinburgh. He was teacher successively of schools at Dunipace, Arbroath, and Free Normal School, Edinburgh. Having graduated as M.A. at Edinburgh University, he was, in 1863, promoted by the Free Church to be lecturer on English in the Training College there. Taking a leading part in the educational movements of the time, he was selected by the Educational Institute of Scotland as their president in 1865. A prominent and incessant advocate of a rational system of education, he took a conspicuous part in connection with the passing of Lord Young's Act in 1872. He was appointed clerk to the School Board of Glasgow in 1873, a position he continued to fill till the time of his death on the 10th December, 1891. Although not a student of Glasgow, the University authorities did not fail to recognise his claims for academic distinction. The degree of Doctor of Laws was accordingly conferred upon him in April, 1888.

Musical Education in Glasgow.

Forty years ago, it might be said that the schoolmaster was abroad, so far as musical education in the city of Glasgow was concerned. Now, he is at home, and we have daily evidence that he is wonderfully active in every part of the city. At the time referred to, we had what were called "practisings," in connection with the churches; and at these practisings young men and women were taught to sing tunes and anthems by ear. The leader sang the air lustily; and afterwards, one by one, the other parts, if necessary, as a pattern for his pupils to imitate. This was the extent of the teaching done by means of popular classes.

But times have changed. Music is taught, not only in Glasgow, but all over the country, on well-defined principles, and with the happiest results. Under the School Board of Glasgow, and in a few denominational schools, upwards of 90,000 children are receiving instruction in singing, at the hands of thoroughly competent teachers; while a staff of visiting-masters are in regular attendance, superintending the whole. These children are taught to sing in two parts, and to read the notes at first sight; and the public demonstrations they give occasionally show that they can do this not only correctly, but also with considerable taste and expression. Many of them are able to write down the melody of a tune on hearing it sung for the first time; and also rhythms containing various nice divisions of a pulse; feats that would have sorely puzzled the so-called "teachers" of the past generation.

In addition to professional teachers, there are many others busily working throughout the city in a more private capacity—in connection with Sabbath Schools, Bands of Hope, and other institutions—and who are teaching their pupils in the same thorough and efficient manner. But this is not all. Forty years ago there were perhaps not a dozen men in Glasgow who could harmonize correctly a plain psalm tune. Now there are hundreds in the city well qualified to do it; such has been the advance made in the study of harmony and composition. These results are due to the Tonic Sol-fa System, which, when introduced by the late Mr. Curwen, was at once embraced by the people of Glasgow; and perhaps there is no other city where it is better known and appreciated.

The study of instrumental music, too, has received a great impetus. Little more than a generation ago, pianos were to be found only in the houses of the well-to-do; but

now there are few working-men's homes in which there is not either a piano, a harmonium, or an American organ.

In choral and orchestral music the advance is proportionate. The Choral Union, which took its rise in 1843, gave the first complete performance of the "Messiah" heard in Glasgow on 2nd April, 1844, by which it netted £80 7s. 1d. for the benefit of the Royal Infirmary. For many years after this it was found that the taste of the public was not educated up to the point necessary to sustain a choral society such as this. Their losses, therefore, were sometimes very heavy, and they were often greatly discouraged; but they struggled with their difficulties with indomitable courage and perseverance, and finally overcame them. Other choral societies and select choirs now sprang into existence, foremost amongst them being the "Glasgow Select Choir," conducted by Mr. Lambeth, which had the honour of performing before the Queen at Balmoral. "The Messiah," which was almost unknown in Glasgow till it was performed by the Choral Union, is now extremely popular, and never fails to draw a house. On more than one occasion we have had half-a-dozen performances of it within a few weeks, by several different choral societies. The Choral Union, however, has always held the first position, and no society in the city has enjoyed a greater amount of popularity.

The pleasure of music also led to the formation of several private quartette and glee clubs, as well as amateur orchestral associations, which occasionally gave concerts. Some of these still exist, and have had a share in cultivating and fostering a taste for high-class music.

In the course of years the want of a permanent orchestra during the winter months became more and more felt, and the Choral Union with characteristic energy set itself to

supply it. A number of gentlemen, well-known amongst other things for their love of good music, readily became guarantors for the sum required, and so the scheme was launched. Again they had to submit to very heavy losses, amounting at one time to £5,000; but this large debt was gradually reduced and finally extinguished altogether, the guarantors losing not one penny. The wisdom of the course adopted has been justified by the splendid series of orchestral concerts which has been given every season in St. Andrew's Halls, to the delight of the many thousands who have resorted thither.

The Athenæum School of Music is our youngest prodigy: its success having been quite phenomenal. It was opened in September, 1890; and in its first session the students numbered 834; second, 1,065; third, 1,393; and fourth, not yet completed, about 1,500. Such a record is perhaps unparalleled anywhere. A staff of over sixty professors is employed, every branch of music being taught—vocal and instrumental, theoretical, and practical. The performances they give from time to time indicate the high character of the teaching imparted in the school, and have been greatly appreciated.

The elevating and educative power of music is to be seen in the sustained appreciation of the Saturday evening popular concerts given in several of the largest halls in the city for the last forty years, as well as in the crowds who attend the afternoon organ recitals.

It will thus be seen that the advantages of music, both vocal and instrumental, are enjoyed by the present generation to an extent that was never heard of in the days of our fathers.

Religious and Educational Agencies.

Simply to enumerate the religious, educational, and moral agencies that are carrying on good work in the city would take up more space than the prescribed limits of this volume can afford. The details of a few are only given.

Glasgow United Young Men's Christian Association.—This was formerly known as "The Glasgow Young Men's Society for Religious Improvement." Under this name it existed till 1877, when it was amalgamated with a society which partook more of a literary character. The Young Men's Society for Religious Improvement generally held its gatherings in White's Temperance coffee rooms in Trongate. The chief meeting was held on the Sabbath mornings at half-past seven, and, although held earlier than the time when meetings of a similar character now begin their services, was well attended. At this day I have very great pleasure in recalling to my mind many members of that association who became useful and loyal citizens of Glasgow; prominent in commerce and philanthropy; leading members and office-bearers in the city churches, and some of whom became faithful ministers at home, or like the late Dr. Williamson, Dr. Turner, and Rev. Henry Nisbet, became missionaries in China, India, the South Seas, etc. Although growing old, this Association has lost none of its vitality, strength, or usefulness. Instead of the former small and humble meeting places, it has now a 'change-like building in Bothwell Street, and from this centre have radiated numerous branch meeting-places for young men in the east, west, north, and south divisions of our city. The membership of this important society amounts to fully 9,000, and 220 fellowship meetings for the study of the Scriptures are

held, with an average attendance of 4,397. The general secretary conducts a Bible class on the Tuesday evenings, with an attendance of 119. During 1892 six of the members left for the foreign mission field. The number attending its educational classes is 1,056. It has a monthly magazine, a reading room and library, and occasionally it has public lectures. Mr. Oatts is its indefatigable secretary.

THE GEORGE SQUARE YOUNG MEN'S MEETING.—This Christian Institute, formed in 1853, is a branch of the general association, and has for many years had for its President, Mr. D. M. West. Although not so popularly known as the Glasgow United Young Men's Christian Association it is second to none in Glasgow for its excellent scriptural work. It may be called a school of the prophets, as its yearly syllabuses clearly prove. Perhaps no institution is doing more good for the spread of intellectual, critical, and spiritual knowledge of divine truth. Mr. West, principal of this Biblical academy, conducts it on professional lines, as he believes that on this plan more benefit is derived both to intellect and heart than could be gained by any other. The best proof of this is that so many of its young men have devoted themselves to Christian service. In connection with this institution there is issued "The Guide," a monthly journal. Mr. West is as enthusiastic to-day in this noble work as when it was begun.

THE GLASGOW ATHENÆUM.—This institution is now in its fourth decade. It began its operations in the Assembly Rooms in Ingram Street. These rooms were for many years the fashionable resort of lovers of fancy dress balls, concerts, etc., and sixty years ago the frequenters of these amusements arrived in sedan chairs, each chair carried by two men. The hall was looked upon as best adapted for aristocratic gatherings.

The first public soiree held in Glasgow took place in these rooms in 1836, and was in honour of J. Silk Buckingham. While in India Mr. Buckingham had done noble work in extending Great Britain's commerce, and this soiree was Saint Mungo's recognition of his valuable services. In the Assembly Rooms, also, Principal Morison, D.D., commenced his ministerial work, and continued there till the church in Dundas Street was ready for occupancy.

The Athenæum had for several years pretty uphill work—indeed, many were afraid it would have to be closed. To prevent this disaster, its directors succeeded in getting Thackeray to come to their aid. The famous lectures on the "Four Georges" were given to crowded and brilliant audiences on four respective evenings, and the financial returns enabled the directors to wipe out their debt, and gave a good forward push to the Athenæum. In its new and splendid premises, at the corner of Buchanan Street and St. George's Place, it has greatly developed its operations, not only as a reading-room, a leading educational institution, but as a place where the physical powers of its students can be strengthened.

Glasgow Sabbath School Union has for its aims the encouragement, unity, and increase of Sabbath Schools in Glasgow and neighbourhood. Affiliated with it are six suburban unions. Connected with it are upwards of 10,000 teachers and 111,544 scholars. The amount collected for missions and general benevolent purposes in its schools is nearly £6,000. It issues a monthly magazine, which has a large circulation. Its music classes are well attended. Above 6,000 poor children are being benefited from year to year by its Fresh-air fortnight scheme.

The Grove Street (Home Mission) Institute is an unsectarian home mission organization. Its halls cost

£7,000. For thirty years it has been an auxiliary to the churches of all denominations, and thereby has accomplished very much spiritual and temporal good.

THE SCOTTISH PROTESTANT ALLIANCE has for its objects the promotion and defence of our common Christianity, the exposure of Romanism and Infidelity, the instruction of Roman Catholics in Bible truth, and the maintenance of the principles of the Scottish Reformation.

MECHANICS' INSTITUTION AND TECHNICAL COLLEGE.—Sixty years ago Glasgow had only one chief institute for evening lectures and technical instruction. Its lecture hall was on the upper flat of an old Secession church in Inkle-factory Lane, off Shuttle Street. Although a new experiment for teaching mechanical science, it was well appreciated. These premises soon became unsuitable, and new ones were erected at the top of North Hanover Street. The late Mr. John Leadbetter, Bailie Paul, and Mr. David Burns were unsparing in their efforts to make it a first-class educational institute, and worthy of the city.

Many other leading citizens being much interested in its prosperity, it had again to remove to more commodious premises in Bath Street. Through its morning, day, and evening classes and lectures it supplied a felt want at the time in providing a good sound secondary and technical education. And now, under its new title of The Glasgow and West of Scotland Technical College, with increased facilities and resources, it continues to prove a valuable seminary, where young men of scientific tastes can get excellent education for their future life-work.

THE BOYS' BRIGADE.—This is a new institution in our city. It was started in October, 1883, in the Woodside Mission Sunday School of the Free College Church, by Lieutenant William A. Smith, of the 1st Lanark Rifles,

who is now brigade secretary. Mr. J. Carfrae Alston, brigade president, has taken a very deep interest in the scheme almost from its commencement. Its aim is "the advancement of Christ's Kingdom among Boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness." The brigade is managed by an executive committee, which is elected annually by the brigade council, composed of the captains of all the companies of the United Kingdom, while each local centre, termed a "battalion," has its own managing body acting under the brigade executive. Its working details are on military lines; its object is to aim at physical, mental, moral, and religious growth. One good feature out of several others is its having instituted ambulance classes. When the lads become too old to attend the brigade, an effort is made to induce them to join the Young Men's Christian Association, or whatever young men's organization may exist in the church with which the company is connected. This institution is rising in popularity not only in Glasgow but also throughout the United Kingdom, the United States, Canada, and the Colonies of the British Empire. The present strength of the organisation in the United Kingdom (October, 1893) is 600 companies, connected with all the leading branches of the Christian Church, 2,000 officers, and 26,000 boys.

Glasgow Foundry Boys' Religious Society was instituted in 1865. It has for its object the religious, educational, and social elevation of boys and girls. There are eighty-three branches in the city and suburbs, with a membership of 21,000, and a staff of workers numbering close on 2,900. By means of regular Sabbath services, week evening, sewing, cookery, and recreative classes, and

other organised efforts for the instruction and encouragement of thrift, the objects of the association are fully maintained and have been eminently successful.

UNITED EVANGELISTIC ASSOCIATION.—This association was formed in 1874, for the purpose of uniting the churches in evangelistic work among the masses. In addition to ordinary evangelistic services, open-air preaching, etc., a hall was built in James Morrison and Steel Streets at a cost of about £16,000, where a free breakfast is given every Sabbath at 8 A.M. to upwards of 1,200 people gathered from the very poorest; and at 2 o'clock P.M. about 1,000 poor children receive a Bible lesson and a dinner. Four Day refuges have been carried on for some years, where children, who are entirely or worse than neglected, receive three meals a day, and are otherwise helped in their education. There are also homes at Saltcoats in which neglected or abandoned children are entirely supported; in addition, there is a Rescue home at 302 St. Vincent Street for girls in danger of going astray. In connection with the children's Sabbath dinner a committee meets every Tuesday at 7 P.M., in the above hall, to inquire into the cases of poor children sent from any quarter. During the past year 6,820 poor children were sent to the country for a fortnight in connection with the Fresh-air fortnight fund. A Bible-training institute for Christian workers has been established at No. 1 Blythswood Square, to qualify them for either the home or foreign field. The income for all purposes from voluntary contributions amounts to about £10,000 per annum.

THE GLASGOW CITY MISSION was instituted in 1826. Its object is to promote the spiritual welfare of the poor of the city and its neighbourhood. The agents, thirty-six in number, daily visit from house to house in their respective

districts. Two of them labour among the cabmen and their families; one among the carmen and their families; one among the men of the night police force; and one visits the smallpox and fever hospitals. Every alternate week one of the agents conducts the religious services at the Dunoon Seaside Homes and the Home for Incurables.

The Glasgow Society for the Education of Deaf and Dumb has premises at Queen's Park. It was instituted in 1819. Its object is to supply efficient elementary education and industrial training to deaf and dumb children.

Mission to the Out-door Blind.—This institution is for the out-door blind resident in Glasgow, and also for those living in the West of Scotland. Since its formation, more than thirty years ago, it has done beneficent work in all its departments. Its agents visit daily among the blind, teaching to read the raised type those who are capable of being taught, and supplying them with literature from a well-stored library. In 1892 there were on the roll 707 males and 586 females. It is supported by voluntary contributions. Through the indefatigable exertions of the late Sir James Watson, who was long and deeply interested in this Society, £4,000 was raised for it, which sum being capitalised, greatly helped the directors to develop the institution, and to materially aid the destitute blind.

The Seamen's Friend Society was instituted in 1822 to try to lead sailors to know Jesus as their Saviour, and to help those shipwrecked or stranded who may be in difficulty or distress of any kind; and also to visit and care for the widows and families of seamen. Eight paid agents are constantly at work visiting the ships in the harbour and the lodging-houses frequented by sailors. Reading and recreation-rooms and libraries are also provided on both sides of the river for the *free* use of sailors.

Benevolent Institutions.

BENEVOLENCE and philanthropy are the true outcome of Christian principle and feeling. This has been practically exemplified in the large number of such institutions in our city, which are wholly supported by voluntary contributions. Our citizens are proverbial for their large-hearted and generous giving whenever a worthy object is put before them. In these pages I can only briefly notice some of them with which I am familiar.

THE ORPHAN HOMES OF SCOTLAND.—This great work of philanthropy, commenced by Mr. William Quarrier in our city a quarter of a century ago, was small in its beginning, but grew year by year. The City Home and Night Refuge in James Morrison Street receive children from two to thirteen years found begging, sleeping out, or destitute; working boys, who have no home, from fourteen to eighteen years; and virtuous young women, out of employment, and no relatives to care for them, from fourteen to thirty years of age. Near Bridge-of-Weir, Renfrewshire, stands his "City of Refuge," charmingly situated. In 1872 the number in the Homes then in existence was 93; in 1882 the number had increased to 459; while in 1893 there were under his care, 1271. The number of young people sent to Canada in 1872 was 64; in 1882, 138; and in 1893, 268. The passage and outfit of each is £10. The cost of maintenance of the homes and emigration expenses from 1872 to 1893 have been £152,763 7s. 5¼d. The expenditure on buildings and ground from 1872 to 1893 has been £133,565 5s. 6¾d. Total amount received since 1872 till 1893 has been £286,328 13s. For maintenance alone it requires fully

£50 per day. While other excellent agencies have collectors gathering money to carry on their work, Mr. Quarrier has none. He relies entirely on what the Lord may send through His stewards.

Dunoon Convalescent Home and Broomhill Home for Incurables.—These Institutions owe their genesis to Miss Beatrice Clugston, whose gracious life and noble philanthropic deeds will long be kindly cherished. In a small home at Bothwell she began her Christ-like work in 1865, and in 1869 was inaugurated the well-known Dunoon Home, which since then has frequently been enlarged. These homes are greatly appreciated. They have been a boon and a blessing for the recruiting of many a weary and suffering one. Although Miss Clugston has passed "into the presence of the King," the homes in which she expended time, strength, and money, continue to be liberally supported by the public.

East-park Home for Infirm Children. — This beneficent institution for the relief of incurable and infirm children is situated in the north-west district of the city. With recent extensions ample accommodation is provided for the little sufferers. By the unwearied zeal of Mr. William Mitchell, of School Board fame, and the hearty co-operation of the ladies and gentlemen associated with him, many patients have had their bodily ailments greatly alleviated, and their minds instructed.

The Charity Organisation Society was instituted in May, 1874. The objects which this institution chiefly desires to attain are the following: The repression of indiscriminate and foolish almsgiving and mendicity; the exposure of imposition which preys on the public; the organisation of charitable relief, and its effective administration; the prevention of overlapping in charitable and

benevolent effort, and consequent waste of money and power; the amelioration, through suitable agencies, of the condition of all poor persons; the discovery of the deserving poor, and relief according to their needs; and the collection by accredited officials, or the receiving by schedule of subscriptions of all *bona fide* charitable and benevolent institutions. The methods of attaining these objects are various, and among the ways and means used by the Society are: Investigating agents for discovering facts; the labour yard for testing willingness to work, and for providing subsistence wages in return for work done; tickets for food and lodging; grants, loans, fares, clothing, medical aid, etc.: registry for employment, or labour bureau; private register of cases to afford information and prevent imposition: confidential reports for subscribers and others legitimately interested; friendly visitors to deal with cases beyond the immediate reach of the Society; and co-operation with the sheriffs, the magistrates, the parochial boards, the charities, and the churches of Glasgow.

THE GLASGOW BENEVOLENT SOCIETY in 1832 began its work. For over sixty years it has quietly been rendering help to the deserving poor by giving them bread and coals. Missionaries and Bible-women are the chief agents in distributing to the needy its gifts of kindness.

THE SCOTTISH NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN.—This Society began its humane work in Glasgow in 1844. Its reports from year to year unfold the beneficent work it is accomplishing. For 1892 the cases involved the welfare of 1,863 children.

THE GLASGOW DAY-NURSERIES ASSOCIATION.—The objects of this Association are the establishing, support, and extension in suitable localities in Glasgow and suburbs of day-nurseries for children of the working-classes, where

the parents require to work outside their homes to earn a living. It has already six district nurseries scattered over the city.

The Glasgow Ear Hospital was founded in 1872. Its objects are the treatment of poor persons suffering from ear diseases or deafness. In 1891-2 no less than 6,175 out-door and fifty-one in-door patients were treated by it.

The Houses of Shelter and Mission Shelter.—These institutions are carrying on most humane work among females liberated from prison who are desirous to reform and to support themselves by honest industry.

The Glasgow Convalescent Home, Lenzie, was established in 1866. It has accommodation for seventy-five patients, of whom thirty are taken from the Glasgow Royal Infirmary, ten from the Western Infirmary, and thirty-five from the general public resident in Glasgow and the neighbourhood. The ordinary expenditure is a little over £2,000 a-year. There are two visiting medical officers.

Glasgow Royal Hospital for Sick Children.—The objects of this institution are the medical and surgical treatment of poor children suffering from non-infectious diseases or accidents. This hospital has seventy beds. Since its opening to 31st December, 1892, there have been 4,641 children in its wards.

Night Asylum for the Houseless. — In 1838 this institution was established to provide a night's shelter and a comfortable meal to houseless persons, who, but for it, would be left exposed in the streets, lanes, or closes of the city. In 1891 there were 43,821 admissions: average nightly of 120.

City of Glasgow Native Benevolent Association was founded by the late James Lumsden, Esq., in June, 1844. Its object is to afford assistance to relatives and

widows and families of natives of the city, who formerly were in good circumstances, but by reverse of fortune or otherwise are in need of assistance.

THE GLASGOW SICK POOR AND PRIVATE NURSING ASSOCIATION.—This institution, founded by the late Mrs. Higginbotham, in 1875, maintains a staff of highly qualified medical, surgical, fever, and midwifery nurses for nursing patients. In 1892-3 the number of cases treated was 1,555. It has been a great benefit to the suffering poor.

THE GLASGOW INSTITUTION FOR ORPHAN AND DESTITUTE GIRLS was established in 1826. It provides a home for poor girls, having accommodation for sixty. The younger girls are sent to the Board Schools for education, while the older get a practical training for domestic service.

POOR CHILDREN'S DINNER TABLE. — Established in 1869. Does most beneficent work. It has tables in thirteen different districts of the city, and gives about 2,400 dinners daily.

THE SAILORS' ORPHAN SOCIETY OF SCOTLAND—founded in 1889 to feed, clothe, educate, or otherwise provide for the orphan or fatherless children of seafaring men who have been left in destitute circumstances—has over 350 children under its care. Its income for year ending March, 1893, was £9,048.

THE WIDOWS' FRIEND SOCIETY relieves destitute Christian widows in Glasgow. It is supported by voluntary contributions. Nearly 800 widows are assisted annually.

BARONY OF GORBALS BENEVOLENT SOCIETY was instituted in 1806. Since its formation its pecuniary aid to old inhabitants of that district has been great, and fraught with much good to the recipients. The late Bailies Gourlay and Craig did much to foster and develop the usefulness of the Society.

Glasgow Training Home for Nurses is located in Renfrew Street. Its objects are to train, or cause to be trained, women of high character for the work of nursing the sick. While it sends out nurses to families, it has accommodation for private patients.

Magdalene Institution. — The Magdalene Asylum, instituted in 1815, was merged in this institution in 1867. Its objects are the repression of vice and the reformation of penitent women, and the rescue and protection of young women who may be in imminent danger of being led astray.

Mission to the Deaf and Dumb.—Instituted 1822. It seeks out and attends to the general wants of those so afflicted, and strives to minister to their temporal and spiritual needs. There are 650 deaf mutes under the care of the mission, some of whom are blind as well. Religious services in the silent language are regularly conducted, while home visitation is systematically carried on.

Asylum for the Blind.—For sixty-five years this charity has given education and industrial training to the juvenile blind, and provided a home for poor and destitute blind children and aged women. It also teaches trades, and provides employment for adult blind men and women.

Discharged Prisoners' Aid Society.—This Society was instituted in 1856, its object being to befriend and reclaim discharged prisoners and convicts, by helping them to find steady work, or assist those who wish to return to friends at a distance.

Our Infirmaries.

THE ROYAL INFIRMARY, opened on 8th December, 1794, is the oldest of the charitable institutions of the city. During the century of its existence it has been of the utmost service in the interests of thousands of patients treated and relieved, as well as for the advancement of medical science. It was here, while acting as fever physician, Dr. Robert Perry first distinguished typhoid from typhus fever; and here also Sir Joseph Lister first began his antiseptic treatment of wounds with carbolic acid, which is now so universally valued.

With the growth and extension of the city this institution had to increase its accommodation, and also its medical staff. When first opened its staff consisted of two physicians and four surgeons; now it consists of thirty-nine, including physicians and surgeons, with their assistants and specialists. For many years it was the only available hospital in the city, and from such a large manufacturing and shipbuilding centre, more accidents were received into it than into almost any other hospital in the kingdom. To meet these a surgical wing was built and opened in 1860.

For the year ending 31st December, 1893, the number who received advice as out-patients was 46,863, while the number of patients admitted was 5,197—2,029 medical and 2,478 surgical. The available beds for patients are now 580, while the nurses number 125, and the general servants 69. The skill and treatment received have always been prized and favoured by the working classes and poorer citizens who require medical advice and aid. Its school of medicine was instituted in 1876 to provide students with

a thorough medical education. The classes were largely taken advantage of, so that a new building, specially adapted, was built on the Infirmary grounds, and opened in 1882. There is also attached to the Infirmary a Training School for Nurses, where women desirous of entering on the career of nursing require to attend two sessions and pass two examinations before they are admitted as probationers in the wards. After three years' training and residence as probationers, and passing a final and practical examination, certificates as trained nurses are granted.

Western Infirmary.—The idea of a Western Infirmary for Glasgow, though realised only in 1874, may be traced as far back as 1846, when, owing to railway extensions, it was contemplated to remove the old University in High Street to Gilmorehill. In view of this it was necessary to provide clinical instruction for the medical students; besides, owing to the extension of the city westwards, with its manufactories and shipyards, such an hospital in the western district was urgently required. It was not, however, till 1871 that building operations for the Infirmary really began. In the beginning of 1874 a dispensary for out-patients was opened, and towards its close wards containing 200 beds were available for in-patients. In 1879 the late Mr. Freeland's handsome gift of £40,000 allowed the accommodation to be doubled. The wards are all ventilated by air-shafts, and warmed by open fires and hot water pipes. The total cost of the Infirmary, including the site, is over £135,000. The resident and visiting physicians and surgeons are recognised as amongst our ablest medical practitioners, while the nurses are drawn from the educated classes, and trained in the Infirmary. Its affairs are managed by twenty-seven directors, of whom nine are elected by the subscribers and eighteen by the

University, the Town Council, the Faculty of Physicians and Surgeons, and other bodies. The number of patients for the past year was—indoor, 4,083 ; outdoor, 13,637.

VICTORIA INFIRMARY.—This hospital for the southern district has supplied a felt want. For several years there was an urgent and increasing necessity for additional hospital accommodation beyond what was provided by the Royal and Western Infirmaries. Dr. Eben. Duncan took up the matter, and through his indefatigable efforts a public meeting was held in 1881. At this gathering a committee was appointed to take preliminary steps for establishing an Infirmary on the south side of the river. Various causes delayed further action till 28th February, 1887, when at another public meeting the scheme was formally launched, and in a short time afterwards the erection was begun on a site adjoining the Queen's Park. The buildings, to accommodate eighty patients, were opened and dedicated on 14th February, 1889. The original plans admitted of the addition of pavilions from time to time as necessity and means justified. Accordingly on 7th December, 1893, an additional pavilion was opened. The 150 beds at present available are fully occupied. The buildings throughout are lighted by electricity, and the systems adopted for heating and ventilating, designed by Mr. William Key, have been most successful, and have gained the admiration of scientific experts. The medical staff is skilful, and the equipment throughout it complete. The governors, who manage, are elected on a popular basis, and include representative working men.

Since the institution was opened 4,395 patients have been received, and 26,984 cases have been treated at the Infirmary dispensary, and 26,250 at the Tradeston dispensary. From the outset it has been liberally supported.

Besides many generous and handsome subscriptions received at its inception, the governors have been greatly encouraged by receiving from the trustees of Mr. Robert Couper, Cathcart, £38,987; from Miss Barr of Carphin, Cupar-Fife, £10,500; and from the trustees of Mr. William Stirling, £5,000. The successful organisation, equipment and development of the Victoria Infirmary are largely due to the governors and a devoted executive committee, but specially to the zeal and energy of Sir Renny Watson, and Messrs. William Lorimer, W. B. Crawford, and John Laing.

Eye Infirmary.—The first home of this valuable hospital was opened in 1824, in old Inkle Factory Lane in Albion Street. In 1834 it was removed to College Street, and again in 1851 to Charlotte Street, occupying the house of David Dale, the worthy philanthropist. The extension of the boundaries of the city, and the increase of those industries calculated to cause accidents to the eye, led to new and more spacious buildings being erected in 1874 in Berkeley Street, west end; these were again added to a few years afterwards. The Charlotte Street premises were retained as a dispensary for the east end, the increasing attendance of patients making improved accommodation there quite a necessity, a new building (adjoining the present premises) fulfilling all the requirements of modern science, was opened on 25th June, 1893. The total number of cases treated grew from 4,157 in 1874, to 15,416 in 1893; of these, 9,052 patients were treated at Berkeley Street, and 6,364 at Charlotte Street. The number of resident patients in 1893 was 1,372. It is most gratifying to know that about 13,500 were dismissed during the year; of that number not fewer than 10,000 had been cured, while above 3,000 had been relieved by treatment, leaving not more than about 200 where treatment had been unsuccessful. This

Infirmary has now for more than seventy years occupied a very important and useful place among the institutions of the city, and is deserving of liberal support.

ENTERTAINMENT TO NURSES BY LORD PROVOST BELL.

The nurses of our infirmaries and other institutions in the city are ever rendering quiet and effective service in the cause of suffering humanity. As a class they are most deserving recognition. On the occasion, therefore, of the centenary of the Royal Infirmary, this was done in a worthy and generous manner by the Hon. the Lord Provost and Mrs. Bell. On their invitation, the nurses of the various institutions, with a number of ladies and gentlemen, were entertained to a most interesting conversazione and dance within the City Chambers, on Monday, 5th March, 1894. The company numbered upwards of 2,000 persons. The distinctive uniforms worn by the nurses, mixing with the more varied dresses of the ladies and the sombre black of the gentlemen as they promenaded through the brilliantly-lit rooms and corridors, had a most pleasing effect. The meeting will long be remembered by those privileged to be present.

The following hospitals and institutions were represented by their nurses in their various uniforms :—

Royal Infirmary—Lilac and White Striped Print Dress, White Cotton Apron, White Lawn Cap untrimmed. *Western Infirmary—Sisters*—Plain Blue Dress; *Nurses*—Blue Stripe; *Probationers*—Blue Check, White Linen Apron, Collar and Cuffs. *Victoria Infirmary—Sisters*—Blue and White Check Dress; *Probationers*—Pink and White Stripe. *Royal Hospital for Sick Children—Sisters*—Navy Blue Galatea Dress, White Linen Apron and Cambric Cap; *Nurses*—Blue and White Check Dress, White Linen Apron, Cambric and Lace Cap; *Probationers*—Black and White Check Dress, White Linen Apron, and Cambric Cap, with frill. *Glasgow Training Home for Nurses* (Miss M'Alpine)—*Nurses*—Navy

Blue Serge Dress, White Cap and Apron; *Probationers*—Black and White Striped Galatea, White Cap and Apron. *Glasgow Sick Poor and Private Nursing Association*, 218 Bath Street—Dark Blue Cambric Dress, White Linen Cap and Apron. V.R.I. on arm—Queen Victoria Jubilee Nurses. *Maternity Hospital—Nurses*—Dark Blue Print Dress, White Apron, Cap, with strings tied under chin; *Pupils*—Grey Print Dress, White Cap and Apron. *Broomhill Home*—Dark Blue and White Stripe Dress, White Apron, White Spotted Net Cap. *General Nursing Institution*—Navy Blue Serge Dress, White Linen Apron, Nightingale Cap. *Glasgow Eye Infirmary*—Narrow Blue and White Stripe Print Dress (Bishop sleeves), Linen Apron, Net Cap, with lace and ties. *Gartnavel*—Grey Dress, White Apron, White Muslin Cap, with band of black velvet. *Woodilee Hospital*—Black Dress, White Muslin Apron, Tulle Cap. *Kirkland's Asylum Hospital*—Navy Blue Serge Dress, Muslin Apron, White Lawn Cap. *Barony Parish Hospital—Staff Nurses*—Blue Serge Dress, White Apron, Nightingale Cap, Leather Belt; *Probationers from Queen Victoria Jubilee Nursing Institute*—Blue Striped Galatea Dress, White Apron, Leather Belt, Nightingale Cap. *Pupils from Royal Derbyshire Nursing Institute*—Grey Twill Dress, White Apron, Leather Belt, Nightingale Cap. *City Parish Hospital—Nurses*—Black Dress and Belt, White Apron, White Gloves, Cambric Cap and strings; *Probationers*—Lilac Dress, Belt, and Gloves, White Apron, Cambric Cap. *Govan Parish Hospital*—Dark Navy Blue Serge Dress (Bishop sleeves), Long White Apron, White Spot Net Cap, lace border. *Glasgow Samaritan Hospital*—Blue and White Striped Print Dress, White Apron, Lace Cap, with ties. *St. Elizabeth's Hospital*—Grey Dress, White Apron and Cap, with lace. *Private Nursing Home*, Berkeley Terrace—Grey Linen Dress, Apron, Sister Dora Cap, Nightingale Collar and Cuffs, Blue Ribbon at collar. *Glasgow Cancer Hospital*—Electric Blue Dress, white spot, White Apron, White Linen Cap, with strings. *Cancer and Skin Institution*—Black Dress, White Apron and Cap, Large Collar and Cuffs. *Hillhead Nursing Institution*—Navy Blue Dress, with small white spots, Nightingale Cap. *Eastpark Home*—Black Dress, White Apron and Cap, Badge E.P.H. on red ground. *Dunoon Convalescent Seaside Homes*—Black Dress, White Apron, and collar folding over. *Kilmun Convalescent Seaside Home*—Black Dress. *Glasgow Convalescent Home, Lenzie*—Navy Blue Serge Dress.

The following had not the nurses' uniforms described:—

Glasgow Dental Hospital, Glasgow Public Dispensary, Hospital for Skin Diseases, Orphan Homes of Scotland, Hospital for Women, Ear Institution, Co-operation for Trained Nurses; Mission Coast Home, Saltcoats; Hospital for Diseases of Ear, Asylum for Blind, Deaf and Dumb Institution, Old Man's Friend Society and Old Women's Home; Lochburn Home, Maryhill.

The Temperance Movement.

IN sketching the commercial and social life of Glasgow, the rise and progress of the temperance movement in the city requires to be noticed. In October, 1829, Mr. John Dunlop, J.P., Greenock, formed a temperance society at Maryhill, near Glasgow, which simply enjoined on its members abstinence from ardent spirits, but allowed the use of wine and beer. The Glasgow and West of Scotland Temperance Society was, in November of the same year, instituted on the same terms. A number of earnest and excellent men joined. The leading members were John Dunlop and William Collins, father of Sir William Collins. In 1830 several local societies existed with a membership of upwards of 5,000. In 1831 it was agreed to change the name to the "Scottish Temperance Society." At that time there were fourteen societies in Glasgow with 8,000 members. On 15th January, 1832, the Tradeston Total Abstinence Society was formed by Mr. James Macnair and a few others, whose members agreed to abstain from all kinds of intoxicating liquors, except for medicinal and sacramental purposes. A large number of the members of the old temperance society joined the new association. It was not, however, till about the year 1836 that it began to make marked progress. This was in great measure due to the earnest advocacy of Mr. John Finch, Liverpool, Mr. Edward Morris, and the Rev. Robert Gray Mason, Bolton. In September, 1838, forty-one delegates, representing thirty societies, met in Glasgow and formed "The Scottish Temperance Union," of which Mr. John Dunlop was appointed president, and Mr. Robert Kettle chairman of

executive committee. Out of this sprang in June, 1839, "The Eastern and Western Scottish Temperance Unions," the headquarters of the former being in Edinburgh, and the headquarters of the latter in Glasgow. In 1842 Father Mathew was urgently solicited to visit Glasgow. On that occasion he addressed immense gatherings and administered the pledge to a large number of people. The executive committee of the Western Scottish Temperance Union entertained Father Mathew to a banquet in the City Hall. Mr. Ebenezer Anderson presided, and Mr. Kettle presented an address to their illustrious guest. In 1844 the Eastern Union became extinct, and the Western Union was dissolved in 1847.

On 5th November, 1844, the Scottish Temperance League was formed at Falkirk. Its founders were J. A. Johnston, Dr. William Menzies, James Ballantyne, Archd. D. Campbell, and George M'Whirter from Edinburgh; Robert Reid, William T. Templeton, Andrew H. Maclean, and William Logan, Glasgow. Of these, four survive, viz., Rev. J. A. Johnston, Springburn; Rev. James Ballantyne, Melbourne; Robert Reid, London; and A. H. Maclean, Glasgow. This national association has its headquarters in Glasgow, and soon attracted within its pale many who had been connected with the extinct Union, and also new members from all parts of Scotland. From the formation of the League until now it has had for presidents highly esteemed citizens, noted for their public and philanthropic spirit and devotion to the temperance cause. These were the Rev. William Reid, D.D., Edinburgh, for 3 years and 4 months; Mr. Robert Kettle for 3 years and 8 months; Mr. John M'Gavin, 3 months *interim;* Mr. Robert Smith, 21 years and 2 months; and Sir William Collins, for 20 years at December, 1893. The present chairman of the

League executive is the Rev. James A. Johnston, who has held that office for upwards of 11 years; and the present treasurer is Mr. Alexander Lamberton, J.P., who has held the office for 3 years and 7 months in the year ending December, 1893. The secretaries have been Mr. Robert Reid for 2 years, Mr. Robert Rae for 7 years, Rev. J. B. Robertson for 10 months, Mr. John S. Marr for 9 years and 4 months, and Mr. William Johnston for 30 years and 3 months at December, 1893. The offices of the League were for a brief period first in St. Enoch Square, then in Queen Street, and for the last forty years and upwards in 108 Hope Street. This being the jubilee year of the League, there has been erected on the site of the old humble building a very handsome edifice, which is at once a splendid ornament to the city and a striking testimony to the progress of the temperance cause. The League has convened many important public meetings in the city and introduced many distinguished temperance advocates, prominent among these being Mr. J. B. Gough.

Besides a regular staff of lecturers, the League enlists the services of both ministers and laymen for the advocacy of the cause from pulpit and platform. Its publications have a wide circulation, and are helpful in enlightening public opinion. The average membership is about 12,000, and its income about £7,000.

On 22nd March, 1854, the Glasgow Abstainers' Union was formed. Mr. Neil M'Neill was its first president, and Mr. (now Dr.) Norman S. Kerr, London, was its first secretary. Mr. James Airlie is the present secretary. For forty years it has rendered great service in providing cheap and excellent concerts (which are still successfully maintained) as counter attractions to the public house. Among its schemes of operation it has morning coffee stands;

female missionaries on the "missing link" system; a seaside convalescent home for the poor; bands of hope and penny savings banks, etc. The Union also does good work in various other ways.

On 17th September, 1856, was instituted the Scottish Prohibition Society for the Suppression of the Sale of Intoxicating Liquor by Legal Enactment. Mr. J. P. Burns, Mr. J. L. Lang, Mr. John M'Allister, Mr. James L. Selkirk, Mr. William C. Coghill, and Mr. Ronald Wright, were among the first office-bearers. The Society continued till the formation of the Scottish Permissive Bill Association, when it was dissolved.

On 1st October, 1858, the Scottish Permissive Bill Association was formed, to co-operate with the United Kingdom Alliance in securing the prohibition of the liquor traffic by the vote of the people. Mr. James Torrens was appointed president; Mr. James L. Selkirk, honorary secretary; Mr. Robert Simpson, treasurer; and Mr. James Mitchell, secretary. In after years its name was changed to the Scottish Permissive Bill and Temperance Association. The president is at present Mr. John Wilson, M.P.; the chairman of executive is ex-Bailie Selkirk, J.P.; and the secretary Mr. Robert Mackay, who has held that position for upwards of thirty-two years. The Association has rendered signal service in educating and organising public opinion against the liquor traffic. The question is not yet ripe for settlement in Scotland.

The Independent Order of Good Templars was formed in the United States of America in 1852. The Supreme Court of the Order sent in 1869 a Scotchman, Mr. Thomas Roberts, to institute the Order in his native land. In the city of Glasgow, on 13th August, 1869, "Scotland's First" Lodge, No. 1, was organized with forty-two members. On

the 23rd the "Albion," No. 2, was instituted, and on 25th the "Thomas Roberts," No. 3—both in Glasgow. There are at present eighty adult and thirty juvenile lodges in the city, and in Scotland the Order has 1065 branches and 70,000 members. The object of Good Templary is the absolute prohibition of the manufacture, importation, and sale of all intoxicating liquors to be used as a beverage. The Grand Chief of the Order in Scotland is Mr. Peter M'Donald, Edinburgh; Mr. Tom Honeyman is the Grand Secretary.

In November, 1870, a Band of Hope Union was formed in Glasgow, which has been carried on ever since with considerable success. The late Mr. Robert Drummond was for many years its energetic secretary, and was ably supported by Father Ferguson, Mr. James Horn, and others. Its present secretary is Mr. William Aikman. The Society is now named the Scottish Band of Hope Union. It has affiliated with it upwards of 650 juvenile societies scattered over all the counties in Scotland.

The various local temperance associations, most of which are branches of the National Associations, hold meetings every evening in the week in Glasgow, the Saturday evening meetings especially being very numerous, and largely attended. Excellent entertainment is provided, which is an effective counter attraction to the licensed public houses. Thus the solitary and tiny spring opened at Maryhill sixty years ago has multiplied into "broad rivers and streams," bringing blessings to many households once desolated by strong drink, purifying social customs, and shedding a beneficent influence throughout the land.

City Sewage Purification Works.

Is it possible to bring back the river Clyde to somewhat of its primitive purity, so that from Dalmarnock Bridge to Dumbarton the angler may ply his rod as successfully as of yore? It looks as though this may yet be accomplished; if the new sewage purification works at Dalmarnock fulfil expectations, and are generally adopted in the upper reaches of the river we may yet have a pure, transparent stream, fit for the return of the finny tribe.

During the last forty years many schemes have been propounded for dealing with and attempting to purify the city sewage, but either from inherent defects, or the schemes being too costly, few have been adopted or have survived. The Rivers Pollution Act of 1876, gave an impetus to the subject of river purification. Since then, it may be remarked, upwards of 500 patents have been taken out for dealing with the residual products of sewage, so as to make a profit out of them, but not one has been a commercial success.

The problem of the efficient and economical disposal of our city sewage has for nearly fifty years exercised the anxious thought of our civic rulers. No other local subject has received so much scientific attention. As early as 1853, Mr. Bateman was asked to report on the best method of dealing with the sewage: he recommended engineering works in preference to chemical treatment, but nothing was done. In 1863, Mr. Bateman and Mr. Bazalgette reported on the same subject. Again, in 1867, a remit was made to Messrs. J. F. Bateman and J. W. Bazalgette, and Prof. Anderson: their recommendation was to convey the whole sewage by a huge tunnel to the sandy soil between Saltcoats and Ayr, at an estimated cost of £1,254,000. In December, 1874, a

Royal Commission was given to Sir John Hawkshaw, to enquire and report regarding the best means for remedying the polluted condition of the whole area of the valley of the Clyde, and the watershed of all its tributaries: he reported in 1876, and recommended intercepting sewers to be constructed, with an outfall by means of a huge sewer, to carry the whole sewage of the city, as well as the villages and burghs around Glasgow, and discharge it into the deep water of the Clyde near Farland Head. The estimated cost was to be over £2,500,000.

In 1877, a Committee of the Town Council investigated the question anew, and reported on it: and in 1878-79. Mr. Bateman again reported, while in 1880, a further examination and report was made by a Committee of the Council. Deputations visited various towns in England, and reported favourably of Mr. G. V. Alsing's system, which combines precipitation and filtration. This system was adopted by the Town Council as being economical, and most likely to meet the necessities of the whole city, and they appointed Mr. Alsing, engineer, for constructing the works dealing with the eastern section of the city.

Circumstances became favourable for proceeding with the erection of buildings, and practically testing the scheme. The formation of the Central Underground Railway rendered imperative the reconstruction of the drains and sewers in the eastern district of the city, the cost of which (about £200,000) had to be borne by the Caledonian Railway Company. The Corporation were thus enabled to secure the readjustment of the deviated drains and sewers on lines and levels necessary for their plan for the purification of the sewage. Thirty acres of land were acquired near Swanston Street, Bridgeton, including the site of the old Dalmarnock Waterworks, on which the various works and

buildings are now erected, the whole costing £100,000. These were completed and inaugurated on 2nd May, 1894, by the presence of the Magistrates and Town Council, and representatives from neighbouring burghs, and other well-known citizens. In the system adopted, the sewage is dealt with as follows :—

The crude sewage is intercepted by sluices, and diverted through three four-feet channels into a deep well inside the main building. The sewage here filters through rotary travelling intercepting screens, which catch up by a series of catch-plates any floating bodies, such as pieces of wood, drowned dogs, etc.; these are collected and thrown into the destructive furnaces. The sewage then runs into what are called catch pits, in which the sand and heavier ingredients subside to the bottom by their own gravity. Worm screws drive this matter along V-shaped conduits to a cavity, called the "sump," from which it is raised by buckets as in a dredger and delivered through shoots into railway waggons conveniently arranged. The sewage that remains in the catch pits, now freed from the heavier and suspended matters, passes through an overflow into a well 31 feet deep, from which it is lifted by means of centrifugal steam pumps into the mixing chamber where sulphate of alumina and milk of lime are added. By gravitation the liquid then flows into the precipitation tanks, of which there are 24, each 40 by 50 ft. by 6 ft. 6 in. deep, and of a capacity of 81,000 gallons. In these reservoirs the sewage is kept in total quiescence until the process of precipitation is completed. The work of separation having been effected, the fluid on the top is emitted through self-floating automatic valves, the invention of Mr. Alsing, into the aerating tanks, each 40 by 44 feet, and corresponding in number with the precipitation chambers. These tanks are constructed with small steps to facilitate the process of aerating the effluent, which next passes through sixty capacious filters containing coke and other graduated filtering materials, and occupying an area of about three acres. The effluent again passes through sand filters, where the last traces of impurity are removed, and is discharged into the river in a pure state from a sanitary point of view, being by the process perfectly clarified. Meanwhile, the precipitate or sludge remaining after the withdrawal of the liquid, flows by its own gravity through underground channels into the sludge-tank, from which it is raised by means of chain pumps into an "agitator," where it

is mixed with a little additional lime. The sludge thus chemically treated gravitates into four receptacles which are under air pressure; by this means it is forced into powerful presses on the upper flat of the building, where it is pressed into the form of cakes. The catch pits, sludge-tanks, pumping machinery, and presses are concentrated in one building, in which are also the engines, boilers, workshops, and store-rooms. A siding of the Caledonian Railway runs into the works; and to facilitate transit, the sludge presses are so constructed that the cakes fall directly from them into the railway waggons, and thus save any handling or labour.

It is expected that the sludge formed into "chemical cakes," which contain a certain amount of ammonia, will form a valuable manurial agent, and will be sold to farmers and others for "top dressing."

The works are at present arranged to deal with the sewage on the north of the Clyde east from Mitchell Street, of about ten million gallons per day, or equal to one-fifth of the total sewage of the city. On that area there is a population larger than that of the city of Edinburgh—in all, 265,000 people. In view of probable extensions, the plans and space have been so disposed that double the quantity of sewage can readily be treated when required.

The arrangement of the buildings, precipitation tanks, catch pits, sludge chambers, and filtration beds, are the most perfect of their kind in the kingdom. The chemical treatment and various processes show the highest degree of ingenuity and skill. To witness the sewage entering—a seething stream of grey-coloured liquid—and then see it emerge into the river perfectly clear and innocuous, truly makes an uninitiated onlooker marvel.

For the many years that this important subject has been before the Health Committee of the Corporation, every one of the Conveners has given intelligent and thoughtful consideration thereto. It also engaged the attention of

many of our Councillors; among them the late Councillor W. R. W. Smith, ex-Lord Provost Ure, and Councillor Crawford. And it is worthy of recording that, in carrying out these extensive works at Dalmarnock, ex-Councillor Mason (while Convener of the Sewage Committee), gave the benefit of his wide experience and great practical knowledge. The completion of the whole reflects the highest credit on the Sewage Committee.

Some Phases of City Life.

The following sketch of the seamy side of life as seen in Glasgow fifty years ago, is from the pen of Mr. Colin Brown:—

THE ARK AND ITS INHABITANTS.

St. Enoch's Wynd was situated to the east of St. Enoch's Square, connecting Argyle Street with Howard Street. At one time it was a suburban district. Though most of the houses were small, many of them were occupied by quiet, worthy families. As the city began to overflow, the inhabitants were driven out to the suburbs, greatly to their injury, specially if the incomers were of Irish extraction. From this cause St. Enoch's Wynd suffered severely, and before the middle of the present century some parts of it, especially the closes and back buildings, equalled any of the lowest slums in the city.

On the west side of this wynd, near the foot, stood a strange-looking large building, which had once been used as a granary and malt barn. To help so far to accommodate the rush of population, this old building had been converted into one room dwelling houses. From

the structure of the building, these rooms were generally large though rather low in roof. By an arched doorway from the wynd, we entered a hollow square of about forty feet, the houses opening on each side. The lower houses were half cellars, with earthen floors, and some of them sunk below the level of the street, so as to give additional height of ceiling. Outside stone stairs in the court led to the flats above. From the landings many passages branched out to houses on all sides, and here and there inside steep trap stairs were found leading to the attics above. Some of these upper rooms were large, but being campceiled, and never intended for human dwellings, the roofs sloping down to the floor at the sides, greatly contracted the internal accommodation.

The arrangements were so peculiar, and the inhabitants so varied and so numerous, that this old building was universally known as "The Ark." When I knew it first some respectable people still remained in it. Up an outside stair, the first house on the landing had a "bein" look about it—the lobby floor carefully washed and a mat at the entrance door. Two venerable maiden ladies had long lived there (Misses MacLean). They were much respected by their neighbours, and never molested, though often disturbed by the noise and rowdyism all around them. When visited they were always polite, and glad to see a Christian visitor. They showed a fine example of old Scottish thrift and independence, though in a very humble way. Their house was always a pleasure for orderly neatness—everything so clean and tidy.

On the ground floor below lived a large family, Mr. and Mrs. N——, who, with their five sons and three daughters, shared their room with an old white horse, which stood meekly in a dark corner. This was rather

a peculiar family. The father had a wooden leg, and the mother a wooden arm. The father was a carter well-known by his lame leg, his old white horse, and much worn-out cart. He jobbed about the quay, earning a precarious living for his large young family. Mrs. N—— was a remarkable woman. She attended to her household work, and kept everything wonderfully tidy about her. It was quite interesting to see her at the washing tub diligently working with her one hand and one foot, and to good purpose; or to find her in the midst of her domestic embroidery—holding her seam with her toes, and sewing or darning with her single hand. She was a good wife, a good mother, and an exemplary woman; a member of the parish church of St. Enoch's, which she attended regularly.

On the attic flat above, up a rickety narrow wooden stair, lived an Irish couple with seven children, who found a shelter under the slope of the attic on one side of the room, while the opposite wing was well balanced by a sow and nine pigs. How they got there I could never understand, but little children and little piggies played happily together on the middle of the floor. On being reported to the police this happy family was cleared out, much to the mortification of the bipeds.

On the ground floor in one of the larger rooms, down a few steps, the windows consisted only of the upper sashes, so that though about three feet above the earthen floor inside, they were level with the causewayed court-yard outside. Here lived Mally Lindsay with an only daughter. She was a busy, useful woman—every body's body in time of need. She kept a common lodging house, and it was a curiosity of its kind. Her daughter attended the Sabbath school of the district, and her mother always welcomed a visit from her teacher.

When the slums of Glasgow were being explored and cleared out, the fame of them went far abroad, and Glasgow was denounced as the basest of cities; but it was found out by and bye that similar and greater degradation existed elsewhere.

A London physician, well known as "The Presbyterian Scot," specially spent a day in Glasgow that he might see something of the slums. Taking him the round of the Trongate, High Street, Saltmarket, and "Briggate," we arrived at Mally Lindsay's howff after dark. He was rather puzzled to know how we might find access at such an hour, but it was after all the inmates were housed, that the scene could be seen in perfection. The doctor had been charged to leave his purse, keys, and valuables behind him, and to take with him his lancet and a supply of simple medicines. Mally had not been well, and on arrival at her house we found all shut up and quiet. Groping down the steps two or three strong raps on the door began to waken up the inmates, and "Who's there?" was repeated by several voices. The reply was, "How is Mally Lindsay? I have brought a London doctor to see her; he may be able to do her good."

Our visit caused great commotion within, but soon the door was opened. We found ourselves in darkness, and were nearly overcome by the volume of fetid air and tobacco smoke that met us. We had brought a taper which, when lighted, showed us that the floor was strewed with sleepers, making it difficult to find our way among them. Soon there was an attempt to stir up a smouldering fire, and the stump of a small candle which was stuck to the side of the mantelpiece was lighted, so with our taper we were able to look about us. After our errand was fully explained, the first duty was to attend to Mally's case. The

doctor did this most carefully, and while doing so we were able to observe that there were two beds in the room, standing end to end across the front wall close to the two little windows. In one of them lay Mally and her daughter, in the other were a father, mother, and three children, sleeping, as we say in Scotland, "heids and thraws."

The doctor had no sooner finished with Mally than there were numerous demands from all quarters, every inmate seemed to have some bodily ailment—sair heids, sair backs, sair hauns, sair legs—all had to be attended to. His box of ointment served him in good stead, and rhubarb pills and seidlitz powders were freely administered. Though this took some time, it gave us the opportunity of leisurely inspecting the house and inmates. In addition to five in the beds, eleven sleepers more were huddled up on the floor, some on a little dirty straw, others rolled in an old shawl or garment of some kind. The only animal we saw which seemed to be comfortable and quite at home, was a "cuddy" standing in a corner, with his burden of tinware beside him, which his master hawked about the country. The eleven sleepers we wakened up were men and women indiscriminately; they were all of the hawker class, as on the floor beside the owners we saw a basket of herrings and another of white fish—one of oranges, and one of apples and nuts, and especially a large tin tray of "blackman" (a coarse toffy made of treacle) owned by a well-known character who supplied the children with his sweeties. There was also a large creel of crockery ware. We were glad to get out and home; we had more than enough of it.

The worthy doctor never forgot his visit to Mally Lindsay's howff. Poor body! her illness was more serious than we had thought. She had no church connection,

and would not see the priest, as some of her neighbours desired; the only friend she cared to see was the Sabbath school teacher of the district, for whom in her extremity she sent. She spoke as follows:—

"I'm gled to see ye. I'm deein'. The doctor says I canna put ower the morn; but there's nae fear o' me: ye ken how ready I hae always been to gang to help folks in trouble. Nicht an' day they sent for me, an' I was aye willin'—ay, where there was fever and cholera I never refused, though naebody would look near the hoose. I was aye a guid neebor. Naebody could fin' faut wi' me; and God is very merciful. There's nae fear o' me."

Such was poor Mally's dying testimony. Though she gladly let her lassie go to the Sabbath school, she would go nowhere herself. "She was aye sae thrang she had nae time to gang to meetins."

"The Ark" and its inhabitants were seen to best advantage on a Sabbath afternoon when all were home from work. The old cart stood on end before the owner's door, and several hawkers' barrows were stowed away in corners of the courtyard. Boys and girls climbed upon them, or slid upon the railings of the outside stairs. Old and young passed out and in, and the place seemed all alive. Among the many "lodgers" who dwelt there were a number of strong girls who wrought in the "'oo mill," or in rag stores or other rough work. Though of a low class they all appeared in their best on Sabbath evenings. One of them signalised herself during the Glasgow riots in 1848. She hawked fish, and was with her barrow somewhere east in George Street when the mob of rioters came past; she joined them, and as they moved along wrecking the shops, Biddy thought she might

improve the opportunity, and entering a grocer's shop soon transferred sundry valuables to her barrow—a box of tea, two loaves of sugar, a box of red herrings, a box of raisins, some loaves of bread, and a beam and scales were among her trophies. As the crowd passed down Buchanan Street a hardware shop was wrecked, and Biddy appropriated a set of silver-plated dish covers which were in the window. They were quite an ornament on the top of her barrow as she hauled it down the street.

Biddy was a well-known character; her bouncing figure and her fish barrow were frequently met with on the streets, and though the neighbours said that there was a want about her ("she's no a' there") she was always able to earn a decent livelihood. The police had seen Biddy turn down the wynd with the barrow and its load, and soon looked after the culprit. She was found at home and the barrow safe in the courtyard, but not a vestige of the property could be found as an evidence against Biddy. The police were fairly puzzled, and at last applied to the Sabbath school teacher of the district to ascertain if he could throw any light upon the subject. Their anxiety was to restore the property to the owners. The teacher said he would try to find out where the articles had been hid, but on condition that if the goods were found and given up, Biddy should not be molested. She was hardly responsible for her actions, and carried away with the excitement of the crowd, she had done what he was sure she regretted.

Having secured Biddy from harm he went to her attic lodging, and found her crouching in a corner for fear. He explained to her and to the mistress of the house his errand, and assured them that if the property was given up no more would be said about it. The message was evidently a great relief to them both, and pushing up the

slanting attic window the woman said: "Put yer heid oot there," and there sure enough on the roof were to be seen the silver covers, beam and scales, and almost all the property which had been carried away. The getting rid of them was a great relief to poor Biddy. She was able to hawk her fish again in peace.

"The Ark," has now passed away, and its inhabitants have been scattered far and wide. The front platform of St. Enoch's Railway Station now occupies the site, and the whole wynd, which contained a larger population than many parishes, has been nearly obliterated by the railway. The entrance from Argyle Street still remains.

Local changes in our City have not been greater during the past half century than those among the people. Slums have been cleared away, streets have been opened up, pests have been cleared from the streets, begging children are seen no more, young criminals have been greatly lessened in number, the Reformatory School in Duke Street has been shut up and sold, and the assize lists have been reduced to a half, a third, or a fourth of what they were thirty years ago, though the City has doubled in size. If only we could get the 800 habitual drunkard pests locked up in Perth Penitentiary for six months, or one or two years for their own good, it would be a happy riddance. There is now plenty of room for them there, and Glasgow would be seen to be one of the best governed and best conditioned cities in the Empire—thanks not only to our municipal authorities, but specially to the diligence, energy, and enthusiasm of our Christian workers in all departments, and throughout the whole City.

The Public Libraries of Glasgow.

STIRLING'S LIBRARY.

In a brief notice of the existing public libraries of Glasgow, the first place is given, in right of seniority, to the time-honoured name of Stirling's Library. It is a pleasure to salute, across the hundred years which separate his day from ours, the worthy Glasgow citizen and magistrate, who, "considering that a public library kept in a proper place in the City of Glasgow, will be attended with considerable advantage to the inhabitants," gave practical effect to his belief by bequeathing his own collection of books, his house in Miller Street, a thousand pounds sterling money, and other property, for the purpose of establishing such a library.

Mr. Walter Stirling died 17th January, 1791, in his sixty-eighth year. His will directed that the library should be administered by a board of directors appointed jointly by the Town Council, the Merchants' House, the Presbytery, and the Faculty of Physicians and Surgeons, the Lord Provost for the time being President *ex officio*. The principal injunctions, as affecting the public, were that the librarian should allow all proper persons to consult and read the books three hours each lawful day, and that no book should be lent out of the library, except on an order signed by two of the directors.

It was soon found by the directors that the means at their disposal were not sufficient to carry out the intentions of the founder, and they obtained an amendment of the constitution enabling them to lend out books to life subscribers.

In 1792 it was proposed to constitute a class of annual subscribers, but the Merchants' House withheld consent, and the idea was departed from, only to be effectively revived in 1848. In the latter year the board of management was increased by the election of eight additional directors from the subscribers, and the library was opened to the public without restriction for free reading in the library hall.

The number of volumes left by Mr. Stirling as the foundation of the proposed public library was 804, the collection being perhaps strongest in the department of history. These books were speedily reinforced by others purchased by the directors, or presented by friends of the library. In 1795 it had grown to 3,705; and now in 1894 to 46,000 volumes. In 1871 the library received by amalgamation the Glasgow Public Library, a subscription library formed in 1804; and the title of the institution was changed to "Stirling's and Glasgow Public Library."

The founder's house in Miller Street being found to be unsuitable the library was, in 1792, removed to a room in St. Enoch Square, and again in 1805 to Hutchesons' Hospital. In 1844 it was again removed, this time to a building erected at the back of Mr. Stirling's house, in Miller Street; and twenty years later into the present building, erected by the directors on the site of its original home.

The library has had many friends. The late Mr. William Euing (who was a life member for seventy-nine years), gave thousands of volumes, including, among many valuable and rare works, no fewer than twenty-seven fifteenth century books; and he bequeathed £200 to the library. Dr. William Scouler bequeathed his books (over 2,000 in number) to the library. Bailie James Bogle, Mr. Andrew Liddell, and

Mr. William Jameson, jun., among others, made valuable gifts.

In the course of its history Stirling's Library has experienced changes of fortune. But under the guidance of recent boards of directors and librarians, it has, to the extent of its means, rendered substantial service to the community. From its commencement, in a restricted form, and for nearly half a century without any conditions, its doors have been freely opened, and its accumulated stores of literary treasures at the service of every student. Doubtless many, especially of the elder generation of citizens, will cherish with gratitude the remembrance of information gained and recreation enjoyed within the walls of Stirling's Library.

THE MITCHELL LIBRARY.

This institution, which has become the largest public library, in the full sense of the term, not only in Glasgow but in Scotland, was founded by Mr. Stephen Mitchell, tobacco manufacturer in Glasgow. Mr. Mitchell died 21st April, 1874, in his eighty-fifth year. By his will, the residue of his estate was bequeathed to "form the nucleus of a fund for the establishment and endowment of a large public library in Glasgow, with all the modern accessories connected therewith." The chief provisions of the constitution are—That the library is to be known as The Mitchell Library; that all books not immoral be freely admitted, and that no book shall be regarded as immoral which simply controverts present opinions on political or religious questions; that the administration of the fund and of the library be entrusted to a committee of the Town Council; that the library be accessible to the public for purposes of reference and consultation.

The amount of the bequest was £66,998 10s. 6d., which,

the founder directed, was to be allowed to accumulate to not less than £70,000 before the formation of the library was begun. This sum having been reached in 1876, the council determined to put the testator's intentions into operation. A liberal offer by Ex-Bailie Neil to give the free use for five years of a flat in his large warehouse in Ingram Street was accepted; and a second flat was added at a rental fixed by the assessor. In the selection of the books to form the library, the leading principles observed were—that it must be general and comprehensive in character, and aim at representing every phase of human thought, and every variety of human opinion; it should further acquire such books as from their rarity and value cannot generally be procured by private persons.

The library was opened early in November, 1877, with about 15,000 volumes. From the first it was apparent that the institution supplied a real and felt want in the city. The number of readers, moderate in the commencement, increased rapidly and regularly; and in less than two years had reached the limit for which it was possible to provide suitable accommodation. Notwithstanding the overcrowding, the attendance continued, with some fluctuations, to increase until 1885, when the highest point reached in the Ingram Street premises was registered. In that year 468,056 volumes were issued to readers.

The library committee had kept constantly before them the necessity of providing some more suitable building for the library. Several proposals had been considered, but the first really practicable opportunity arose when, on the completion of the City Chambers, the various municipal trusts were removed to George Square. Of the buildings available, the one best suited to the requirements of the library was that formerly occupied by the Water Com-

missioners in Miller Street. The sanction of the Town Council was obtained for its purchase, the building was reconstructed and suitably furnished, and the library was moved into it. The re-opening ceremony took place on 7th October, 1891, when the Marquis of Bute delivered a scholarly and appropriate address. The library resumed its interrupted course, and again the familiar spectacle of rooms well filled with interested readers was witnessed. In 1893, 497,000 books were issued, and during the present year (1894) the number is likely to exceed half a million. The total number, from the commencement, is considerably over six millions.

The growth of the library itself has been relatively as rapid as the increase in its use. The 15,000 volumes it contained at the opening in 1877, has now increased in October, 1894, to about 110,000. Much of this rapid increase is due to donations and bequests. Of the whole number, more than a third have been so acquired. The most important of these benefactions is that of the late Bailie Moir, who left his own library (about 3,500 volumes) and £11,500, which, after payment of an annuity, is to be applied in the purchase of books. The number of volumes in the Moir collection is now about 16,000. The late Councillor Logan left £500, also devoted to additions to the Library. The Senatus of the University presented 2,000 volumes from the duplicates in the University Library. Mr. Richard Chalmers bequeathed his library of about 1,000 volumes. Mr. Alex. Gardyne presented a large collection of Scottish literature, chiefly poetical, amounting to more than 2,500 volumes. A gentleman who prefers not to be named gave to the library a handsomely bound copy of the Chevalier Ongania's magnificent and costly work on the Church of St. Mark at Venice, in 16 volumes. And

very many others have, in the same way, done service to the city and honour to themselves.

The history of the library is a demonstration, if such be required, of the need for public libraries in Glasgow, and of their great value to the community. Never before in the United Kingdom, and in extremely few instances elsewhere, has a public library made so much progress in the first seventeen years of its existence, either as regards the acquirement of books or the use of them by the public. The main reading hall of the Mitchell Library, with its hundreds of readers, offers, especially in the evening hours, one of the most attractive, interesting, and gratifying spectacles the city has to show. Would that a similar institution were placed in every district of the city.

BAILLIE'S INSTITUTION.

Although the most recently opened of the public libraries of Glasgow, the foundation of Baillie's Library dates from 1863. By trust deed, dated 10th, and recorded in the Books of Council and Session, 15th December of that year, Mr. George Baillie, writer and a member of the Faculty of Procurators in Glasgow, divested himself in favour of trustees of a sum of £18,000, which, with its accumulations for a period of twenty-one years from 11th November, 1863, he appointed to be applied to the erection and endowment of an educational institution in Glasgow, to be called "Baillie's Institution," which should have for its objects "(1) To aid in the self-culture of the operative classes from youth to manhood and old age, by furnishing them with warm, well lighted, and every way comfortable accommodation, at all seasons, for reading useful and interesting books, in apartments of proper size, attached to one or more free public libraries provided for them; and (2) to

afford to the children of the operative classes the means of unsectarian, moral, and intellectual instruction, and industrial training, in one or more schools, and school grounds, either gratuitously or for such small consideration in the form of school fees as my trustees may think advisable." The trustees appointed to carry out the purposes of the trust were the Dean and Council and Clerk of the Faculty of Procurators. On 18th March, 1867, the trust was incorporated by Royal Charter, and the trustees were constituted the Preceptors, Patrons, and Directors of Baillie's Institution. Mr. Baillie directed that if, at the end of twenty-one years, the funds should prove insufficient for the support of the two branches of the scheme, they should be restricted to the foundation and endowment of a Free Public Library. It turned out that there were not funds available for both objects, and the trustees accordingly proceeded to carry out the scheme relating to a library. The hall below Stirling's Library was taken on a seven years' lease, and "Baillie's Institution Free Library" was opened on 29th September, 1887, with 3426 volumes, as a reference library. Large additions have been made in subsequent years, and the library now contains more than 12,000 volumes, including the best editions of standard works in various departments of literature.

Under the Educational Endowments (Scotland) Act, 1882, a scheme for the administration of the Institution was drawn up, which received the Royal assent, and became operative in 1889. By it the governing body was increased to twelve, of whom six are elected by the Faculty of Procurators, and the remainder by various public bodies.

Apart from the libraries to which the general public enjoy

a right of free access, Glasgow has a number of other libraries of much importance.

LIBRARY OF GLASGOW UNIVERSITY.—This, which is much the largest and incomparably the most important and valuable library in the West of Scotland, was founded in the fifteenth century, but it was not until 1577 that its continuous and effective existence can be said to have commenced. For more than a hundred and thirty years the library grew slowly, chiefly by means of gifts, and of small payments by students on matriculation and graduation. In 1709, under the Copyright Act, the library became entitled to a copy of each book entered at Stationers' Hall; and for another period of a hundred and thirty years this was the principal source from which additions were made. It was not an altogether satisfactory arrangement, for while the less valuable books published were obtained, it was complained that comparatively few books of importance were secured. The Copyright Act of 1836 brought about a very advantageous change. The right to a copy of each book published was withdrawn, the library received in compensation an annual grant of £707, and the library committee were thereby enabled to select and purchase such books, whether British or foreign, as they considered most desirable for the service of the University. The development of the library was much accelerated, the additions of the last fifty-eight years being more than double those of the preceding two hundred and sixty years.

The number of volumes in the library at various periods is estimated—in 1691, 3,299; in 1760, 5,643; in 1790, 20,000; in 1826, 30,000. The number at present (1894) is about 150,000.

No attempt can be made here to specify the treasures which the library possesses. It must suffice to say that in

all departments of literature it contains works of the greatest importance and rarity. The following are the most important additions of recent years :—

The general collection bequeathed by the late William Euing, 15,000 volumes. Mr. Euing's collection of Bibles, one of the most important in the kingdom. The library of Sir William Hamilton, 8,000 volumes, purchased by subscription. The Walker-Arnott botanical library, 970 volumes. The musical library of T. L. Stillie, 760 volumes. The collection of books relating to the Holy Land, formed and bequeathed by Dr. A. B. M'Grigor. The library of Dr. A. K. MacCallum, 3,000 volumes, left to form the nucleus of a Celtic library.

The Hunterian Library.—In the Hunterian Library the University possesses a collection of well-nigh unequalled importance, and of more than European reputation. Among its 12,000 volumes are multitudes of manuscripts and printed books of the highest distinction. The great historical presses of the world are represented by specimens which rank among their finest. Twelve Caxtons, and a like number of Wynken de Wordes, attest to its standing in respect of the earliest English printers, and the first practisers of the art in Scotland are also richly represented. Together with the Hunterian Museum, it is a monument of the energy, knowledge, judgment and loyalty of one of the most distinguished sons of our ancient seat of learning—the great anatomist, William Hunter.

The Library of the Faculty of Physicians and Surgeons.—The charter of incorporation of the Faculty bears date 1599, but a century elapsed before the first steps were taken for the formation of a library. In 1698 books were presented by members, and by non-professional friends. These were kept in the Faculty Hall, in Trongate.

In 1746 for the first time, the Faculty authorised the purchase of books. In 1768 a library committee was appointed, and rules were drawn up for the conduct of the library. In 1820 the volumes were estimated to number 3,500. In 1830 the reading-room was established. The library has continued to increase, and is now a valuable and important collection of medical and surgical literature, numbering about 25,000 volumes.

THE LIBRARY OF THE FACULTY OF PROCURATORS, begun in 1817, now forms an excellent collection of legal and general literature, numbering about 18,000 volumes.

FREE CHURCH COLLEGE LIBRARY.—Shortly after the establishment of the Free Church College, in 1855, the late Dr. William Clark, who had devoted large sums to the general purposes of the college, made a special contribution of £1,000 for the foundation of a library for the use of the professors and students. The collection so commenced has been largely increased by purchases and donations, and now numbers about 25,000 volumes. It includes the valuable library of the eminent German scholar, L. F. C. Tischendorf, which was purchased by the Senatus.

THE GLASGOW ATHENÆUM includes among the many privileges it offers to its members, the use of a large and well-selected library.

THE GLASGOW AND WEST OF SCOTLAND TECHNICAL COLLEGE has the considerable collections of books, formerly the libraries of the Mechanics' Institution and of Anderson's College. In the last named institution is preserved the EUING MUSICAL LIBRARY, probably unequalled in the provinces, bequeathed by Mr. William Euing. It contains some 6,000 volumes, and comprehends works on and in every department of musical literature and composition. To musicians the library is of the utmost interest and value, and it is

hoped that some day it may be more easily accessible than it has hitherto been.

The Philosophical, Natural History, Geological, and other learned societies, and many other institutions, social, political, literary, have formed libraries for the use of their members.

It will be observed from the foregoing, that the Libraries freely open to the public are all of the reference or consulting class, and that all are due to the wise and beneficent action of individuals, rather than to corporate action. Of the more popular features of a complete library establishment, namely, the free lending library, and the free news room, there is in Glasgow an entire absence.

The ratepayers have repeatedly refused, or rather failed, to take advantage of the permissive legislation enacted more than forty years ago, with the view of providing adequate public libraries in every considerable centre of population. In this failure to adopt the Libraries Act, Glasgow stands, among the other great cities of the Kingdom, in a position of absolute isolation. Everywhere else, the public libraries, established and maintained by the community for its own moral and intellectual advancement are prized as among the most beneficent of local institutions May not the hope be cherished that ere long Glasgow will take her place in line? Under the operation of the Acts, Glasgow would, in no very distant period, become as much distinguished for her libraries—fountains of knowledge, centres of intellectual stimulus, means of wholesome recreation—as she now is in effort for the public good in all other departments of municipal activity.

Lord Provosts of Glasgow.

ELECTED.	NAME.
1800. Sept. 30,	JOHN HAMILTON.
1801. Oct. 6,	Do.
1802. Oct. 5,	LAURENCE CRAIGIE.
1803. Oct. 4,	Do.
1804. Oct. 2,	JOHN HAMILTON.
1805. Oct. 1,	Do.
1806. Sept. 30,	JAMES MACKENZIE.
1807. Oct. 6,	Do.
1808. Oct. 4,	JAMES BLACK.
1809. Oct. 3,	Do.
1810. Oct. 2,	JOHN HAMILTON.
1811. Oct. 1,	Do.
1812. Oct. 6,	KIRKMAN FINLAY.
1813. Oct. 5,	Do.
1814. Oct. 4,	HENRY MONTEITH.
1815. Oct. 3,	Do.
1816. Oct. 1,	JAMES BLACK.
1817. Sept. 30,	Do.
1818. Oct. 6,	HENRY MONTEITH.
1819. Oct. 5,	Do.
1820. Oct. 3,	JOHN T. ALSTON.
1821. Oct. 2,	Do.
1822. Oct. 1,	WILLIAM SMITH.
1823. Sept. 30,	Do.
1824. Oct. 5,	MUNGO N. CAMPBELL
1825. Oct. 4,	Do.
1826. Oct. 3.	WM. HAMILTON.
1827. Oct. 2,	Do.
1828. Sept. 30,	ALEX. GARDEN.
1829. Oct. 6,	Do.
1830. Oct. 5,	ROBERT DALGLISH.
1831. Oct. 4,	Do.
1832. Oct. 2,	JAMES EWING.
1833. Nov. 8,	ROBERT GRAHAME.
1834. Nov. 7,	WILLIAM MILLS.
1837. Nov. 10,	HENRY DUNLOP.
1840. Nov. 6,	JAMES CAMPBELL.
1843. Nov. 10,	JAMES LUMSDEN.
1846. Nov. 11,	ALEX. HASTIE.
1848. Nov. 10,	JAMES ANDERSON.
1851. Nov. 7,	ROBERT STEWART.
1854. Nov. 9,	ANDREW ORR.
1857. Nov. 6,	ANDW. GALBRAITH.
1860. Nov. 8,	PETER CLOUSTON.
1863. Nov. 11.	JOHN BLACKIE.
1866. Nov. 9,	JAMES LUMSDEN.
1869. Nov. 5,	WM. RAE ARTHUR.
1871. Nov. 10,	JAMES WATSON.
1874. Nov. 6,	JAMES BAIN.
1877. Nov. 9,	WILLIAM COLLINS.
1880. Nov. 11,	JOHN URE.
1883. Nov. 9,	WILLIAM M'ONIE.
1886. Nov. 5,	JAMES KING, LL.D.
1889. Nov. 8,	JOHN MUIR.
1892. Nov. 4,	JAMES BELL.

Deans of Guild of Glasgow.

ELECTED.	NAME.
1800. Oct. 8,	John Laurie.
1801. Oct. 14,	Do.
1802. Oct. 13,	Robert Carrick.
1803. Oct. 12,	Do.
1804. Oct. 10,	John Laurie.
1805. Oct. 9,	Do.
1806. Oct. 8,	James Black.
1807. Oct. 14,	Do.
1808. Oct. 12,	John Hamilton.
1809. Oct. 11,	Do.
1810. Oct. 10,	Robert M'Nair.
1811. Oct. 9,	Daniel Mackenzie.
1812. Oct. 14,	Do.
1813. Oct. 13,	John Guthrie.
1814. Oct. 12,	Do.
1815. Oct. 11,	James Ewing.
1816. Oct. 9,	Do.
1817. Oct. 8,	Henry Monteith.
1818. Oct. 14,	Robert Findlay.
1819. Oct. 13,	Do.
1820. Oct. 11,	William Smith.
1821. Oct. 10,	Do.
1822. Oct. 9,	Mungo N. Campbell.
1823. Oct. 8,	Do.
1824. Oct. 13,	Robert Dalglish.
1825. Oct. 12,	Do.
1826. Oct. 11,	Alex. Garden.
1827. Oct. 10,	Do.
1828. Oct. 8,	Stewart Smith.
1829. Oct. 14,	Do.
1830. Oct. 13,	James Ewing.
1831. Oct. 12,	Do.
1832. Oct. 10,	James Hutchison.
1833. Oct. 22,	James Hutchison.
1834. Oct. 21,	James Martin.
1835. Oct. 6,	Do.
1836. Oct. 4,	William Brown.
1837. Oct. 10,	Do.
1838. Oct. 9,	James Browne.
1839. Oct. 8,	Do.
1840. Oct. 6,	William Gray.
1841. Oct. 5,	Do.
1842. Oct. 4,	Hugh Cogan.
1843. Oct. 10,	Do.
1844. Oct. 8,	John Leadbetter.
1845. Oct. 7,	Do.
1846. Oct. 6,	James Bogle.
1847. Oct. 5,	Do.
1848. Oct. 10,	Andw. Galbraith.
1849. Oct. 9,	Do.
1850. Oct. 8,	William Connal.
1851. Oct. 7,	Do.
1852. Oct. 5,	James Hannan.
1853. Oct. 4,	Do.
1854. Oct. 10,	Robert Baird.
1855. Oct. 9,	Do.
1856. Aug. 22,	William Connal.
1856. Sep. 9,	William Brown.
1856. Oct. 7,	John Jamieson.
1857. Oct. 6,	Do.
1858. Oct. 5,	Thos. Buchanan.
1859. Oct. 4,	Do.
1860. Oct. 9,	James Lumsden.
1861. Oct. 8,	Do.
1862. Oct. 7,	Alex. Ronaldson.
1863. Oct. 6,	Do.

DEANS OF GUILD OF GLASGOW.—Continued.

ELECTED.	NAME.
1864. Oct. 4,	ARCHD. ORR EWING.
1865. Oct. 10,	Do.
1866. Oct. 9,	JOHN RAMSAY.
1867. Oct. 8,	Do.
1868. June 3,	ARCHD. ORR EWING.
1868. Oct. 6,	WILLIAM M'EWEN.
1869. Oct. 5,	Do.
1870. Oct. 4,	ALEXANDER EWING.
1871. Oct. 10,	Do.
1872. Oct. 8,	PATRICK PLAYFAIR.
1873. Oct. 7,	Do.
1874. Oct. 6,	JAMES KING.
1875. Oct. 5,	Do.
1876. Oct. 10,	Sir JAMES WATSON.
1877. Oct. 9,	Do.
1878. Oct. 8,	JAMES STEVENSON.
1878. Nov. 20,	PATRICK PLAYFAIR.
1879. Oct. 7,	JAMES B. MIRRLEES.
1880. Oct. 5,	JAMES B. MIRRLEES.
1881. Oct. 4,	ALEX. STEPHEN.
1882. Oct. 10,	Do.
1883. Oct. 9,	WILLIAM M'EWEN.
1884. Oct. 7,	Do.
1885. Oct. 6,	W. G. BLACKIE, LL.D.
1886. Oct. 5,	Do.
1887. Oct. 4,	WILLIAM WALLS.
1888. Oct. 9,	Do.
1889. Oct. 8,	JOHN URE.
1890. Oct. 7,	Do.
1891. Oct. 6,	J. GUTHRIE SMITH.
1892. Oct. 4,	Do.
1893. Oct. 10,	JAMES REID.
1894. July 9,	Sir JAS. KING, Bart., LL.D.
1894. Oct. 9,	HUGH BROWN.

Deacon Conveners of Trades' House.

ELECTED.	NAME.
1799. Oct. 9,	ARCH. NEWBIGGING.
1800. Oct. 8,	Do.
1801. Oct. 14,	JOHN MORRISON.
1802. Oct. 13,	Do.
1803. Oct. 12,	GEORGE LYON.
1804. Oct. 10,	Do.
1805. Oct. 9,	ROBERT AUSTIN.
1806. Oct. 8,	Do.
1807. Oct. 14,	WILLIAM BRAND.
1808. Oct. 12,	Do.
1809. Oct. 11,	JAMES CLELAND.
1810. Oct. 10,	Do.
1811. Oct. 9,	BASIL RONALD.
1812. Oct. 14,	Do.
1813. Oct. 13,	WALTER FERGUSON.
1814. Oct. 12,	Do.
1815. Oct. 11,	ROBERT FERRIE.
1816. Oct. 9,	Do.
1817. Oct. 8,	JOHN GRAHAM.
1818. Oct. 14,	Do.
1819. Oct. 13,	ROBERT HOOD.
1820. Oct. 11,	Do.
1821. Oct. 10,	JAMES HUNTER.
1822. Oct. 9,	Do.
1823. Oct. 8,	WILLIAM M'TYER.
1824. Oct. 13,	Do.
1825. Oct. 12,	WILLIAM RODGER.
1826. Oct. 11,	Do.

Deacon Conveners of Trades' House.—Continued.

ELECTED.	NAME.
1827. Oct. 19,	William M'Lean.
1828. Oct. 8,	Do.
1829. Oct. 14,	John Alston.
1830. Oct. 13,	Do.
1831. Oct. 12,	Archd. M'Lellan.
1832. Oct. 10,	Do.
1833. Oct. 9,	James Graham.
1834. Oct. 8,	Archd. M'Lellan.
1835. Oct. 14,	James Graham.
1836. Oct. 12,	Thomas Neilson.
1837. Oct. 11,	Do.
1838. Oct. 10,	John Neil.
1839. Oct. 9,	Do.
1840. Oct. 14,	George Dick.
1841. Oct. 13,	Do
1842. Oct. 12,	Andrew Fowler.
1843. Oct. 11,	Do.
1844. Oct. 9,	Thomas Brownlie.
1845. Oct. 8,	Do.
1846. Oct. 14,	John M'Callum.
1847. Oct. 13,	John Stewart.
1848. Oct. 11,	Do.
1849. Oct. 10,	William York.
1850. Oct. 9,	Do.
1851. Oct. 8,	David Yuile.
1852. Oct. 13,	Do.
1853. Oct. 12,	James Craig.
1854. Oct. 11,	Do.
1855. Oct. 10,	James Wilson.
1856. Oct. 8,	Do.
1857. Oct. 14,	John Morrison.
1858. Oct. 13,	Do.
1859. Oct. 12,	Adam M'Lellan.
1860. Oct. 10,	Do.
1861. Oct. 9,	Anthony Inglis.
1862. Oct. 8,	Do.
1863. Oct. 14,	James Graham.
1864. Oct. 12,	Do.
1865. Oct. 11,	Thomas Blyth.
1866. Oct. 10,	Do.
1867. Oct. 9,	Wal. Bannerman.
1868. Oct. 14,	Do.
1869. Oct. 13,	Thomas Warren.
1870. Oct. 12,	Do.
1871. Oct. 11,	James Neilson.
1872. Oct. 9.	Do.
1873. Oct. 8,	William Smith.
1874. Oct. 14,	Do.
1875. Oct. 13,	Archd. Gilchrist.
1876. Oct. 11,	Do.
1877. Oct. 10,	Robt. Alex. Bogue.
1878. Oct. 9,	Do.
1879. Oct. 8,	Andrew M'Onie.
1880. Oct. 13,	Do.
1881. Oct. 12,	Thomas Reid.
1882. Oct. 11,	Do.
1883. Oct. 10,	Hugh Kennedy.
1884. Oct. 8,	Do.
1885. Oct. 14,	Wm. M'Lean, Jun.
1886. Oct. 13,	Do.
1887. Oct. 12,	James T. Tullis.
1888. Oct. 10,	Do.
1889. Oct 9.	Thomas Mason.
1890. Oct. 8,	Do.
1891. Oct. 14,	Wm. R. Copland.
1892. Oct. 12,	Do.
1893. Oct. 11,	James M'Lennan.
1894. Oct. 10,	Do.

Preceptors of Hutchesons' Hospital.

ELECTED.			NAME.
1800.	April	1.	LAURENCE CRAIGIE, Lord Provost.
1805.	February	28,	GILBERT HAMILTON.
1809.	February	17,	NICOL BROWN.
1813.	February	18,	JOHN HAMILTON, late Lord Provost.
1815.	February	15,	DANIEL MACKENZIE.
1822.	February	21,	ROBERT FINDLAY of Easterhill.
1823.	February	27.	JOHN THOMAS ALSTON of Moor Park.
1824.	February	12,	WILLIAM SMITH, Lord Provost.
1827.	February	23,	ROBERT DALGLISH.
1834.	February	18,	ROBERT GRAHAME, Lord Provost.
1834.	November	20,	WILLIAM MILLS, Lord Provost *pro tem.*
1835.	March	31,	ROBERT DALGLISH.
1836.	March	8.	WILLIAM MILLS, Lord Provost.
1838.	March	16.	WILLIAM GILMOUR.
1840.	March	31,	JOHN LEADBETTER.
1843.	November	17.	ALEXANDER HASTIE.
1846.	November	25,	JAMES ANDERSON.
1848.	November	26.	DAVID MACKINLAY.
1864.	November	23,	WILLIAM WHYTE.
1867.	November	21.	JAMES COUPER.
1870.	November	23.	WILLIAM TAYLOR.
1874.	November	17.	ARCHIBALD GRAY MACDONALD.
1877.	November	30.	JOHN TAYLOR, Jun.
1878.	May	23,	ARCHIBALD GRAY MACDONALD *pro tem.*
1878.	November	26.	THOMAS ADAM MATHIESON.
1883.	November	16,	WILLIAM WILSON.
1886.	November	12.	ALEXANDER OSBORNE.
1889.	November	19.	ALEXANDER WADDEL.
1892.	November	18,	JAMES HUNTER DICKSON.

Miscellaneous.

Travelling.—Sixty-five years ago travelling by railway was on a very small scale compared with what it is now. Going from Glasgow to Edinburgh then took nearly five hours; the canal-boat six to seven hours; to Aberdeen, twelve to fourteen hours; and to London, forty-eight to fifty hours! Owing to the length of time taken, and the expense, relatives had few opportunities of visiting one another. They can now see each other often, for the train runs from Glasgow to Edinburgh in sixty to seventy minutes; to Aberdeen, in four to five hours; and to London in less than nine hours. Besides this improvement in railway travelling at home and abroad, what a vast change has also taken place in ocean sailing!

In every mode of communication "Advance" has been the motto. Fifty or sixty years ago we had no telegraph or cablegram system—far less that of the telephone. Necessarily cities were at a disadvantage in the matter of news. Since these modes of communication have come into operation for every-day use, truly marvellous are the social and commercial changes which have taken place.

Political and Municipal Reform.—Sixty-one years have passed since the citizens of Glasgow had the privilege of first electing members for the Town Council and Members of Parliament—gained by the passing of the Reform Bill. Many thought that this exercise of the franchise would prove destructive to the weal of the nation; but their fears have proved unfounded, and trade, commerce, and the social welfare of the nation have greatly profited by the measure. Till the Reform Bill became law, there was only one Member of Parliament for the burghs of Glasgow,

Rutherglen, Kilmarnock, and Dumbarton. Now our city has seven members to represent its nearly 700,000 citizens. The two members returned for Glasgow under the Reform Bill were Lord Provost James Ewing, LL.D., and James Oswald, whose statue is in George Square. The first political address I heard was in the autumn of 1836, the speaker being Dr. Bouverie, a leading Radical of his day and Member of Parliament for the Kilmarnock burghs.

On the 5th November, 1833, occurred the first municipal election in Glasgow. Two days afterwards the Council met to choose magistrates and appoint members of Council for the management of the different Trusts and Institutions of the city. Robert Grahame, of Whitehill, writer, was chosen Lord Provost.

POLITICAL REFUGEES.—Glasgow has ever had a warm side to the foreign patriot who visits the city. When Kossuth in 1856 addressed a midday meeting in the City Hall a great and enthusiastic audience assembled to hear him. His English was perfect—a fact which he attributed to a close study of the English Bible and the "many sided Shakespeare." He commenced by saying that he was born at the foot of a mountain, and he congratulated Scotland on being a land of lofty mountains, and therefore a land of heroes. It was also *the* home of liberty, and his object was to make his native Hungary as free as was Scotland. Dr. Anderson also addressed the meeting. A feast of strawberries finished the proceedings.

This city would also have been honoured by a visit from Garibaldi, when he would have been the guest of the late Robert M'Tear. A continental intrigue, however, detained him in England. That his reception would have pleased the Italian patriot may be judged from this extract from a letter of Louis Kossuth: "Glasgow to me was a stronghold.

The same thing could be said by Garibaldi, by Mazzini, and by many others whose names are connected with the struggles for liberty on the Continent."

The "Fir Park," or the Glasgow Necropolis.—In my boyhood I used to wend my way with my father to this northern part of Glasgow. The Molendinar stream was then visible, and in earlier times was used as a motive power for propelling a corn mill. Here, in the year 584, Kentigern and Columba met, and sang together portions of Psalms 84 and 138. The streamlet was crossed by an apology for a bridge, which barely allowed two persons to cross it side by side. Looking across and upward, all that could be seen was John Knox's monument and numerous fir trees. This memorial pillar was erected in 1826 to the great and noble Scotsman, to whose actions his native country is indebted for ecclesiastical, educational, and religious liberty. On the day on which the foundation stone was laid a religious service was held in St. George's Church. Dr. Chalmers was the preacher, and delivered one of his ablest discourses. At the close, the large company walked in procession along George Street and then up the High Street to the Fir Park. Not long after this memorable event operations were set agoing to convert the old Fir Park into a city of the dead. Some thought this scheme was too utopian, but the wisdom of those who started this undertaking has been well rewarded. The Necropolis was, what it still is, one of the favourite resorts of strangers.

Bread Riots in Glasgow in 1848.—Mr. Wallace, in his interesting "History of Glasgow," gives a graphic description of these riots. When they took place it was the general opinion that the rioters were more bent on plunder than anxious to obtain the staff of life, but to a large

extent they succeeded in both their aims. Their leaders at meetings held on Glasgow Green fired their minds with dangerous ideas as to the rights of men to take what was not theirs, and the result was that the bazaar suffered much from the outbreak of these frenzied men. Wherever the rioters went the people trembled for their lives and property, and in the conflict blood was shed in Bridgeton, and Mr. Alexander, shopkeeper, died from the wounds he received. I saw a gang of the rioters when at the height of their fiendish work in the Trongate and Argyle Streets. Many windows were broken and their contents carried off. The authorities had to pay £7,000 as compensation to the sufferers from the riots.

The late Captain Smart, then in the service of the Calton police force, did valiant work. Although unable, from the small force of policemen under his charge, to quell the riot in his district, yet he so impressed them by his cool determination and resource that they soon left the Calton, and processed in their riotous way by East George Street, Queen Street, and Buchanan Street. Had Captain Pearce, the chief constable, shown the same energy and tact, the rioters would probably have been sooner dispersed, or would have been so cowed that comparatively little damage would have happened within the bounds. The clamours of the citizens for his removal as chief of the police force, led to the dismissal of Captain Pearce, and the appointment of Captain Smart as chief-constable — an appointment which gave great satisfaction to Glasgow citizens. I recollect when Captain Smart joined the Barony of Gorbals police as a day constable. He resided in Wallace Street, Tradeston, and even then he showed that there was in him that which would lead to his occupying a more prominent position than a humble day policeman's.

Part II. Biographical.

In this series of brief sketches of the more eminent ministers and laymen whom I knew, and with whom I came into contact, my intention is not to confine myself to a particular church or denomination, or one class of citizens, but to give as concisely as I can my impressions of many who greatly influenced public opinion, and who have "joined the great majority." Taking the ministers in alphabetical order, I begin with the

Rev. John Logan Aikman, D.D.

With the ministerial subjects of these sketches I was not acquainted till they had entered upon their pastoral life, but I was privileged to know John Logan Aikman shortly after he entered on his arts course of study. Born in Lanark, 10th March, 1820, after finishing his school education he went to college, where he showed those qualities of mind and heart which make a good and able minister of the Gospel of Jesus Christ. To thoroughly equip himself for his Master's service, and at the same time grasp the trend of German religious thought, after his college training was over he went to Germany. His career as a probationer was brief. Receiving two calls he accepted that to be colleague to the late eminent Rev. Mr. Kirkwood of St. James' Place Relief Church, Edinburgh, who, having long borne the burden and heat of the day, handed over to

his young colleague the chief responsibility of church work. Dr. Aikman showed that he was worthy the charge. The organisations of St. James' Place Church were carried on in an effective manner during the ten years of his ministerial career in Edinburgh.

The weight of years telling upon the Rev. Dr. Struthers, his church in Anderston, Glasgow, felt that the time had arrived when their revered pastor should have assistance in the arduous and onerous work of such a large and influential church. Dr. Struthers, by his prudence and tact had proven himself to be a wise master builder, and the congregation, resolving on getting as his colleague and successor a man of like mind and spirit, called Dr. Aikman. Accepting the call he was inducted on 28th February, 1856, to this important charge, where he proved how wisely the congregation had decided. Two years after their happy choice, Dr. Struthers died. No clergyman in Glasgow had lived a more blameless, unselfish, and devoted life than this servant of God, and his name is to this day fragrant among the churches in this and other lands.

With the passing years Dr. Aikman grew in the esteem of his flock and the people of Glasgow. Attending faithfully to his religious duties, he yet found time to plead the cause of education, and was instrumental in starting the Anderston Academy, which proved a great blessing to large numbers of the working classes.

In every relation of life Dr. Logan Aikman did his duty, and as a result was honoured by all who delight to see work well and conscientiously done. This was manifested on the day of his funeral, when inside and outside of the church large numbers of all classes assembled to pay their last respects to a loving minister and a sincere friend.

Dr. Aikman loved to serve the denomination both in

presbyterial and synodical work, and the synod showed its appreciation of his invaluable service by appointing him moderator in 1884. This high honour was not long enjoyed by him, as a few months later he was called home to receive from his Saviour the crown of glory which fadeth not away. At the meeting of synod following his demise Dr. (now Principal) Hutton, at the close of his sermon paid a touching and very beautiful tribute to the life, character, and work of Dr. Aikman.

As a citizen Dr. Aikman took a warm interest in the social, educational, and philanthropic agencies of Glasgow. Twice chosen to be a member of the Glasgow School Board, he held office for seven years.

One of the many schemes in the management of which he took an active part was the Deaf and Dumb Institution of Glasgow. When he visited them the young people clambered around him and looked to him as their best friend. His presence was also a delight to the teachers of this praiseworthy institution, and his counsels to them were much valued. The members of this mission, at their own request, attended the funeral service, which was interpreted to them by their missionary.

Notwithstanding the multifarious work referred to Dr. Aikman wrote "Evenings at Calvary," "Mornings at the Sepulchre," and "Cyclopædia of Missions," and, in acknowledgment of their appreciation of these labours of his pen, in 1869 the University of New York conferred upon him the degree of doctor of divinity, and in 1885 the University of Glasgow granted him the same degree.

Rev. William Anderson, LL.D.

THIS illustrious clergyman for fifty-two years filled the pulpit of John Street Relief or United Presbyterian Church. In the earlier years of his ministry he had to face many difficulties, and to endure much vexation, but his calmness and self-reliance enabled him to "more than conquer all." Some did not admire his sturdy independence, and thought he took too prominent a place in things generally. They accused him of being a faddist, and hinted that by his conduct he neither benefited himself nor those who, appreciating his manliness of character, rallied round him and became his staunch supporters. In time, however, these persons were compelled to own that William Anderson was a man of action, sagacious in counsel, having no fear of man, with the right word at the right time. They owned that his motives were pure, that he was an enemy to sham, and a friend to the real and the true—that he formed his own opinions, and in supporting them gave forth no parrot-like sounds, but arguments original and hard to beat.

When settled in January, 1822, in John Street Church, then considered in the new town of Glasgow, the pews were sparsely filled, and the membership which, under Dr. Anderson's predecessor, had begun to decline, increased so rapidly that in a short time the church was crowded. Encouraged by this success Dr. Anderson was stirred up to increased energy and zeal. Being catholic and philanthropic he was ever ready to fraternise with those of a kindred spirit; while with cold or bigoted sectarianism he had no sympathy.

In the third decade of this century many weighty matters

both in Church and State cropped up, and as Dr. Anderson, by voice and pen, materially assisted in bringing them to a satisfactory conclusion, his name became a household word from John o'Groats to Maidenkirk, while his fame extended over the Border and reached even unto London. Men banded themselves together and fought by his side. The Catholic Emancipation Bill, which was causing great stir throughout the country, was strongly supported in Glasgow by Dr. Anderson and many of his contemporaries, while a few ministers warmly denounced it from their pulpits. Its supporters argued that as Roman Catholics were citizens of the empire they should have votes, and be represented in the House of Commons. In 1828 this bill was passed.

No minister in this city condemned Popery and all its workings more strongly than did Dr. Anderson. He had read and studied the writings of the most eminent popish divines of past and present times. His writings and speeches on the Papacy were not few, and his platform appearances were many. Well do I recollect the first night that Signor Gavazzi made his appearance in the City Hall before a crowded meeting. Gavazzi, who appeared to be deeply in earnest, spoke in his native language, his words being translated into English by Mr. James A. Campbell of Stracathro, now M.P. for the Universities of Edinburgh and Aberdeen. At the close of the address, Dr. Anderson, in proposing a vote of thanks to Gavazzi, spoke burning and eloquent words His countenance was lit up, his eyes kindled, and his voice thundered as if he had been a Luther or a Knox. His utterances called forth long and vociferous applause.

On the evening of the Rev. Dr. Joseph Brown's induction soiree Dr. Anderson was on the platform. I was one

of the audience. Asked to invoke the Divine blessing, he did so in words which linger with me still, because they were out of the ordinary run of "graces before meat." His prayer expressed thankfulness for the mercies upon the table, but for a number of minutes he prayed for the downfall of the Pope!

Another matter in which Dr. Anderson took an enthusiastic interest was the emancipation of the slaves in our West Indian colonies. Numerous were the great meetings held in our city to denounce slavery and the slave trade, and to petition parliament for the repeal of the slave acts. In striving to make illegal the traffic in "black ivory," Dr. Anderson was prominent, and in denouncing this inhuman trade his soul was on fire, his invective slashing, and his irony keen. In the great Voluntary question he was one of the foremost leaders both on the platform and through the press. He was a pronounced believer in the second coming of Christ, and in his pre-millennial opinions he had many sympathisers not only in Glasgow and throughout Scotland, but England as well. Home and foreign missions had in him a firm friend. In a speech at a missionary meeting held in the Religious Institution Rooms to present the late Dr. Turner of Samoa with a gift on his return to the South Seas, Dr. Anderson said, "A missionary must not only have a love for his work, but a *passion* for it"—a remark which greatly stirred his audience.

Dr. Anderson's literary work was somewhat voluminous and varied. On 7th February, 1824, two years after his settlement in John Street, he was appointed by the Relief synod to edit a new and enlarged edition of their hymnal, and this duty he discharged with fidelity and to the satisfaction of his brethren. He often lamented the feebleness and want of brightness of Scottish psalmody. He was the

author of a book on infant salvation and other theological works: his anti-popish works being scathing exposures of Popery. His MSS. were legibly written and his sermons and lectures carefully prepared. His pulpit orations were "beaten oil for the sanctuary," and his prayers were devout, comforting, and refreshing.

Dr. Anderson's father, the revered minister of Kilsyth Relief Church, was spared to see a good old age. His ministerial jubilee was an auspicious occasion, at which an affecting incident took place. When the venerable minister introduced his son William, both were deeply moved. William's speech was, as may be supposed, an appropriate one. Near its close he lovingly put his hand on his father's head, and, while tears stood in the eyes of both, he quoted these lines from Burns' immortal poem:—

John Anderson, my jo, John,
When we were first acquent;
Your locks were like the raven,
Your bonny brow was brent;
But now your brow is beld, John,
Your locks are like the snaw;
But blessings on your frosty pow,
John Anderson, my jo.

John Anderson, my jo, John,
We clamb the hill thegither;
And mony a canty day, John,
We've had wi' ane anither;
Now we maun totter down, John,
And hand in hand we'll go;
And sleep thegither at the foot,
John Anderson, my jo.

Dr. Anderson received the degree of LL.D. from the senatus of the University of Glasgow. The conferring of this honour pleased his fellow-citizens, who liked him for

his sturdy independence. When his jubilee was celebrated in the City Hall, in March, 1871, every inch of accommodation was taken up. The assemblage was hearty and harmonious. The doctor was more deeply touched than I ever had seen him at any public gathering. Presented with a testimonial of £1,200 on a silver salver, he nearly broke down when he rose to reply. Recovering himself, yet with a voice which emotion made tremble, he thanked his friends for their kindness, and in eloquent phrases referred to the many great meetings held in the City Hall, in some of which he had taken part. His speech was noteworthy for its humour, its genius, its brilliance, and for the manner in which it held his audience spell-bound. With this £1,200 Dr. Anderson founded a bursary, called the "William Anderson Scholarship," in connection with the United Presbyterian Church. Its generous founder died in 1872.

Rev. William Arnot.

No one who saw William Arnot on the day he left Perth to enter on his studies in Glasgow University, would have foretold that he was likely to make his mark in the arts or theological classes. His mental powers were encased in a rough exterior, and a sluggish appearance belied the possession of an acute and eager mind. While in Glasgow he resided with an uncle and aunt in Norfolk Street, Lauriestón. They were of the salt of the earth, and took a deep interest in the intellectual and moral training of their nephew. As a student young Arnot was not long in showing himself much above the average; and at the close of the

curriculum his teachers spoke of him in praiseful terms, and predicted that he would become a popular and earnest minister of the gospel.

Not long after he was licensed he became minister of St. Peter's, Glasgow, a new *quoad sacra* church of the Church of Scotland, whose extension scheme at the time was successful in planting many churches in Glasgow and elsewhere. The committee of this scheme were anxious to get a young and talented minister for this new church, and in Mr. Arnot they obtained the man they desired. By his energy the congregation grew in numbers and influence, and its minister became a power in the locality in which his church was placed. He waged unceasing warfare with the degradation and intemperance then as now too prevalent in many parts of our city. In his campaign against the misery and spiritual indifference he found around him, he had the zealous co-operation of his office-bearers, and was enabled by their help to take a leading part in the Christian and philanthropic institutions that were in operation in Glasgow. On the platform he was no orator; but by his originality and the trenchant way in which he spoke, he not only arrested the attention, but ofttimes roused his hearers to do what they could to raise their fellows higher in the social scale, to aid in the battle against temptation, and to help travellers in the heavenward way.

Mr. Arnot held strong opinions on the spiritual independence of the Church, and when the Non-Intrusion question arose he proved one of its firmest friends; and on the Disruption day, 18th May, 1843, he left the Established Church and cast in his lot with those who founded the Free Church of Scotland. Strongly attached to their pastor, the great majority of the congregation followed him in his secession, and a handsome new church, erected in Mains

Street, became the worshipping place of Mr. Arnot and his new congregation. At a meeting of the deacons' court of the church, the question arose should there be a spire? such addition adding materially to the cost. The debate was keen, and the opinion of the moderator was asked. Mr. Arnot at once said: "Gentlemen, spire or no spire is to me a matter of indifference; but if you are to have one, I sincerely hope it will not be borne on my shoulders, broad as they are." This utterance clenched the debate. The spire was erected, and was not borne on the minister's shoulders.

He was a great lover and admirer of nature, and from her works drew many lessons to illustrate his sermons. His addresses to the young both instructed and fascinated their minds. Once he told a story as a proof how the youthful mind can be affected by an every-day occurrence. When a lad, he and his father saw at the door of a butcher's shop a sheep with its tongue protruding from its mouth. "William," said his father, "do you see that tongue?" "Yes." "Well, you see there a tongue which never told a lie." The anecdote, although somewhat quaint, served its purpose in calling the attention of his young hearers to the necessity of keeping "the unruly member" free from the sin of telling lies.

Mr. Arnot's books and his contributions to magazines were popular and much read. His biography of the youthful and promising student, Mr. Halley, was considered his ablest and richest literary production. As a citizen he was highly esteemed. Latterly he left Glasgow to be minister of the Free High Church, Edinburgh. His predecessor there was the polished and venerable Rev. Dr. Gordon.

Rev. Alexander Ogilvie Beattie, M.D., D.D.

When Dr. Beattie was settled in the new United Secession Church in Gordon Street, Glasgow, on 18th October, 1825, the district to the west, north, and south sides had a very sparse population. On the north side of Gordon Street, between Renfield Street and Hope Street, there were three churches; and on the south, two large granaries. The churches have now given place to handsome shops and warehouses for the sale of merchandise, and on the site of the granaries is now the busy Central Station of the Caledonian Railway. What was long known as Gordon Street Secession Church is now known as St. Vincent Street United Presbyterian Church. It was opened on 6th February, 1859. Its massive proportions and Grecian architectural style is a feature in the locality, and greatly admired.

Gordon Street congregation at first was composed of members from several of the churches in the east end of Glasgow, but ere long Dr. Beattie's pulpit ability attracted hearers from every part of the city, and the large church, capable of holding at least 1,500 worshippers, was filled. The new minister, by the originality, earnestness, and pathos of his lectures and sermons, edified and gave spiritual satisfaction to his hearers. A few, however, thought his utterances lacked polish, but acknowledged that his matter was always powerful enough to keep his audience awake. His illustrations were frequently very quaint. On one occasion, when preaching on the character of Absalom, he said that young prince was a dandy who, if he had attended to his locks as became him, would not have come to such a sudden and distressing end.

Dr. Beattie stood firmly by the verities of the gospel, and maintained that it was well adapted for all our moral and spiritual wants. He was a master of comparisons. On one occasion when exchanging pulpits with the late Rev. Dr. Robson, his theme was "The Beauty of Heaven." He described the Father's house of many mansions with all its abiding, unchanging bliss and purity, and contrasted John's description in the Book of Revelation of that happy place with that given by John Bunyan in his "Pilgrim's Progress."

In Dr. Beattie's devotional services there was a rich spiritual flow of heavenly thought that led the worshippers into the presence of the Great King, and they realised that the All-Father out of the plenitude of His grace and mercy was ready to bless and keep them.

In order that he might prove of greater service to his flock, Dr. Beattie commenced the study of medicine. After he had finished his medical studies with great satisfaction to his professors, he received from the faculty in 1833 the degree of doctor of medicine. His degree of doctor of divinity came from the college of Oxford, Ohio, Miami, U.S. In ministering to both body and soul he was a blessing to those who could not afford to pay for medical attendance.

He had a strong love for the Presbyterian form of church government, and showed himself a power in ecclesiastical matters. By his judicial talents he frequently saved the time of his fellow-presbyters; while his Christian courtesy had a soothing effect on irritated tempers. In debate he kept himself calm, and his positions were generally sound and accurate.

Multifarious as his duties were he was ever able to overtake them. At his jubilee he said: "I here, this

evening, stand before you, a man who never had one hour's illness. I know not, at this moment, what it is to have a 'sore head.' I never had one." From his ordination till his jubilee he only *once* was unable to occupy his pulpit. Perhaps no clergyman after fifty years' service either before or since that time could in private or public make such a striking statement. However, the day came when Dr. Beattie's strength was weakened by the way. It was a great trial to him when he felt he must get one to share the ministerial and pastoral work of his church. At his earnest wish a colleague was appointed. The Rev. George Marshall Middleton of Kinross at first declined the call, but accepted a second invitation. He was inducted on the 2nd October, 1855. The co-pastorate was very harmonious, but it did not long endure. Mr. Middleton was settled about three years only when Dr. Beattie died—on 10th June, 1858, in the seventy-fifth year of his age, and the fifty-first of his ministry.

Andrew A. Bonar, D.D.

When one looks at a rolling stream or river and thinks of the blessing it has been to the district through which it has flowed, the desire is felt to know its source and the character of the country in which it rises. So when men have been benefactors not only to the generation in which they lived but also to succeeding ones, the patriotic wish springs up in the bosom to learn from what family or families they have descended. Now it is interesting to know that the forbears of the brothers Andrew, Horatius, and John James Bonar were persons of earnest and sincere piety. Perhaps this trio is one of the most interesting

in the ecclesiastical history of this century. The fame of Andrew and Horatius has somewhat obscured the merit of John James, long an honoured minister of the gospel in Greenock. Each was faithful to the gifts and graces bestowed upon him, and each strove to approve himself a true ambassador of the Cross.

In 1688 John Bonar renounced the ease and bright prospects of Episcopacy in Scotland, and became a minister of Christ in the Presbyterian Church. Both as a theologian and a patriot he did much in his day to enlighten the mind and strengthen the hearts of his fellow-men; and it is cheering to think that his descendants have proved themselves worthy of the ancestor from whom they sprang. The reputation of the two brothers has spread far beyond the bounds of their fatherland. Horatius is well-known as the ecclesiastical poet laureate of Scotland, yea of the world. His hymns or songs of praise are sung wherever Christian congregations assemble to worship God; and their strains are frequently heard in happy or in bereaved homes, as well as in Sabbath schools, or where the "two or three are gathered together."

Dr. Andrew Bonar, the youngest of the three, and the last to enter into his rest and reward, was born in 1810, and at his death had reached the venerable age of eighty-three. At the Edinburgh High School he was a brilliant pupil, and at fifteen years of age was dux and gold medallist in it, and a few years later Latin medallist at the University. In one sense he never ceased to be a student: even up to the last he loved to read the Scriptures both in Hebrew and Greek. All who have read and pondered his books can at once discover his scholarship. His mind being naturally exegetical, his treatise on Leviticus, written in a learned and masterly manner, gives us large draughts of spiritual

truth, while his compilation of the letters of the quaint Samuel Rutherford is looked upon as a religious classic.

Dr. Bonar's fame as a Christian biographer will long stand. Although a few decades have passed away since he wrote the biography of the young and sainted M'Cheyne, it is at this day as highly valued, read, and extolled as when it first appeared. The volume possesses immortal youth. Its pages are like the clusters of Eshcol grapes for the devout reader, whether young or old in the spiritual life. Although nearly 200,000 copies have already been sold, yet like the Book Divine it is ever selling. A new edition, with recent emendations by its author, has given it a fresh start. It has been translated into several foreign languages, and been richly blessed to thousands in far-off lands. Thus while dead Dr. Bonar yet speaketh.

Of his own labours as an expositor Dr. Bonar thus writes: "I sought to be a Bible expositor, to stand at the well and roll off the stone, and water the flocks and send them away." Those who have read his works will own that the aim he had in view has been fully realised. However eminent the religious works of Dr. Bonar are they were but secondary to his ministerial labours. Fortunately for him he was for two years assistant to Dr. Candlish, and no doubt received from that illustrious preacher great spiritual stimulation. In his first charge of Collace parish, in Perthshire, he faithfully laboured from 1837 to 1856. His years spent in that country village were marked by growing intellectual power and deepening spiritual fervour. He took a leading part in all the events which led up to the memorable Disruption of 1843. He was ever ready by voice and pen to help forward those causes which he espoused with the courage and zeal of his Covenanting forefathers. Sternly conscientious, on the Disruption day in

May, 1843, he sacrificed fair prospects in the Church of Scotland and went out from church and manse into what he considered *to be the larger freedom of the Free Church.* Though he forfeited much which he dearly loved, yet was he not left alone; the great majority of his much-attached flock fully endorsed the position he took up, and he resumed his Master's work in Collace, in connection with the Free Church, and was greatly blessed. The new cause became a centre of greater spiritual good than it had ever been. His influence was felt through the whole district, and his reputation as a faithful and earnest minister soon reached other churches. This led to his receiving several calls, which he refused; but ultimately he accepted that to Finnieston Free Church, Glasgow, to start what was a new cause in that rising western district. At first the prospects of the church were not bright, but Dr. Bonar had faith in his work. His voice and mannerisms were against him, and not likely to attract a large congregation, but his earnestness, the spirituality of his character, and his systematic house-to-house visitation proved irresistible, and Finnieston Free Church rapidly grew in numbers, till the building became too crowded and uncomfortable. To meet this state of matters, the present larger and more commodious church in Derby Street was erected with better accommodation for meetings and Bible-classes. In 1878 his church honoured herself and him by appointing him moderator of the General Assembly.

Dr. Bonar's work was closed only by death. Although ripe in years and comparatively feeble in body, he was characterised to the end by the burning zeal which so highly distinguished him through life. It may be said of him that he literally died in harness. Great was the company which, by their attendance at the solemn funeral services, testified

their respect for the memory of this good man. He was greatly beloved by all sections of the Church of Christ. With the love of Christ dwelling in his soul and beaming with heavenly radiance from his face, his meekness and simplicity of character, and the prominent part he took in all the leading Christian and benevolent institutions of the city, made his death to be mourned by the whole community.

Rev. Thomas Brown, D.D.

It is a trite saying that after a storm there comes a calm; and the truth of this is occasionally exemplified in the history of the Church. After Dr. Chalmers resigned the ministerial charge of St. John's Parish Church, Glasgow, on his appointment as professor of moral philosophy in the University of St. Andrews, the parishioners were anxious to have the services of a clergyman who would, if not enhance, at least keep up the renown of St. John's pulpit. This they feared would be somewhat difficult, for Dr. Chalmers was a powerful preacher, and a born organiser, as he proved by starting and carrying on successfully various Christian agencies in the parish of St. John's. Several eminent ministers were brought before the congregation, as well as the Town Council, who were the patrons of the parish. After some delay the Rev. Thomas Brown of Closeburn, near Dumfries, was inducted to this charge. In personal appearance, in voice, and in gesture he was unlike his predecessor; in the pulpit and out of it he resembled him who was the disciple of love, and this gentleness made him great. His neighbour, the late Rev. Dr. Heugh, termed him "the meek Christian

philosopher." Dr. Brown was not long in harness till he more than fulfilled the expectations of his most sanguine well-wishers. His spirituality, wisdom, and shrewdness endeared him to all with whom he had fellowship. He heartily co-operated with ministerial brethren in all the churches in Christian and philanthropic work carried on at home or abroad. The feeling I experienced when I first heard him preach nearly sixty years ago remains with me to this day. It was satisfactory to Dr. Chalmers that the machinery set agoing in St. John's parish did not remain idle after his removal, but was further extended.

In the Non-Intrusion question Dr. Brown was deeply interested, and bore his own share of the burden and heat of this movement, in which he had the co-operation of his flock. I recollect well seeing him and Dr. Nathaniel Paterson of St. Andrew's parish on their way to Tanfield Hall on the Disruption day. Their countenances were not downcast, but full of solemnity. When Dr. Brown seceded from the Established Church more than three-fourths of his people followed his example and joined the Free Church of Scotland. They lost no time in building a handsome church on a site on the south side of George Street. In due time it was occupied, the opening ceremonies being marked by great enthusiasm: the collection amounted to the large sum of £1,700.

Dr. Chalmers was the first moderator of the Free Church of Scotland; and when it met in Glasgow, six months after the Disruption, Dr. Brown was chosen as its second moderator. This venerable servant of Christ died on the 23rd January, 1847, and was buried in the Necropolis.

Rev. Robert Buchanan, D.D.

Before coming to Glasgow Robert Buchanan was parish minister of Saltoun, in the south of Scotland. His fame as a parochial clergyman preceded his arrival in our city. His predecessors in the Tron or St. Mary's were "men of renown," among them being Dr. M'Gill, afterwards professor of divinity in the University of Glasgow; the celebrated Dr. Chalmers; and Dr. Dewar, who became principal of Marischal College, Aberdeen. To fill the pulpit in which had stood such eminent men was no easy task, yet the new minister showed that he was a worthy successor to these three great divines. In eloquence not inferior to them, gentlemanly in his deportment, ready to co-operate in every good work, he was soon one of the most popular ministers in the city. His style of oratory was never loud or extravagant; his reading of Scripture was solemn; his enunciation very distinct; and his discourses were always thoughtful and carefully prepared, yet he often failed in satisfying the longings of the inner life.

Dr. Buchanan soon after entering on his duties found that the moral, spiritual, and social condition of his parish was low, and iniquity in flagrant forms stalked abroad. To put to flight the hosts of evil became the wish of his heart, and to bring this about he started mission work in a systematic manner, warmly supported by a band of workers at whose head was the late Rev. Mr. M'Coll, and encouraged and strengthened by the Rev. Mr. Howie; both of whom by nature and grace were adapted for being evangelists. The Wynd church was erected, and became not only a centre of influence for good to those residing in the Old and New Wynds, but also to many others attracted thither.

Dr. Buchanan was one of the Non-Intrusion heroes. Possessing a logical mind he clearly grasped the bearings of this important movement, as was fully shown in his "Ten Years' Conflict." He also co-operated with Dr. Chalmers in developing that financial measure for the benefit of poorly-paid ministers known as the Sustentation Fund, and was for many years its able and energetic convener. He also came out at the Disruption, and being supported by his people, ere long was engaged in breaking the bread of life to his old congregation in a new and comfortable church in the north-west part of the city. For several years Dr. Buchanan laboured in this rising part of Glasgow, but a number of the members of his church who resided in the west-end felt this place of worship too far away from them. Believing that there was room for a new Free church in the western district in which the Free Church College had been planted, they collected the necessary funds, built a church, and called Dr. Buchanan to be their minister. He accepted the invitation, and was duly inducted to the Free College Church. The congregation was not very numerous, but was one of the most influential of the denomination in the West of Scotland.

Ere Dr. Buchanan entered upon this new and important sphere of labour he visited the Holy Land, and gave an account of his experiences in "those holy fields." After several years of onerous work in Glasgow and for the Free Church at large, his health and strength declined. He got leave of absence which at first proved beneficial; but a relapse took place, and he died suddenly at Rome on 31st March, 1875.

In 1860 Dr. Buchanan was chosen moderator of the Free Church—an honour he well-merited.

Principal John Cairns, D.D., LL.D.

In these times we read about the perfection which our ironclads have attained for the defence of our shores, as well as for the destruction of the fleets of our enemies. From these same sources of information we can obtain lively descriptions of the splendid vessels Great Britain has for commercial purposes, which can also be utilised should war's alarms once more be heard. This progress is laudable, for who can tell when this country may have to fight against some enemy envious of Britain's greatness? Yet peace has its victories, too, and great deeds may be done by men who do not wear the Queen's uniform.

About 1842 eleven students of the United Secession Church were licensed by the respective presbyteries which had the superintendence of their ecclesiastical studies. They composed "the Golden Fleet," the good ships of which were called John Cairns, John Ker, John Edmond, Alexander Wallace, William B. Robertson, J. B. Johnston, Alexander M'Ewen, James Knox, John Riddell, Thomas Pearson, and Alexander Macleod. These vessels, laden with rich cargoes, cast anchor in harbours in the north, south, east, and west, and thousands partook of the good things found on board. But, dropping metaphor, one of these clever men became pastor at different times to four charges, three ministers to two, and three to four separate congregations, while the other four remained faithful to their first love. John Cairns left his church to fill a professorial chair in the Theological Hall in connection with the denomination of which he was so long one of the most eminent divines. Five of the "fleet" were honoured with the degree of doctor of divinity, and one with both D.D.

and LL.D. All have fallen on sleep, but their memories are still fresh and fragrant in the churches with which they were connected, and the districts in which their lots were respectively cast.

When Dr. Cairns came from the country to attend the Edinburgh University he appeared to be a simple and unpretentious young man, and unlikely to take a prominent place among his fellows, who did not speak of him in the most complimentary terms. Taking no notice of what was said of him he drank larger and deeper draughts of learning than his good and faithful teachers cared to give him in the plain country school he had left. Each day's teaching added to his knowledge, and quickened and sharpened his appetite for more, and soon he shot ahead. The late Sir William Hamilton and other professors were proud of him as a student. In later years he might have been one of the professors in Edinburgh University, but he too passionately loved the ministerial office to fill that honourable position. He studied in Germany for a time, and was respected for his truthful and transparent character, and for faithfulness to duty.

Shortly before Dr. Cairns was settled in Berwick-on-Tweed as successor to the able and accomplished Professor Balmer, D.D., he was preaching in Glasgow for the late Dr. Hamilton M'Gill, then minister of Montrose Street United Secession Church. I was present at the evening service. There was a large attendance. As he entered the pulpit his appearance impressed me. He seemed as if he had filled for some years a ministerial charge. His style of reading the psalm and chapter did not impress me with its elocutionary character. His opening prayer was calm and devout, and not very emotional. When he announced that his text would be found in Genesis iii. 15, he became

animated, and soon his audience were spell-bound by his eloquence. As he passed on from one division of his homily to another he got more earnest, and gesticulated with his arms. I had never up till that day seen a clergyman, whether young or of riper years, so entranced with his subject. The sermon was an epitome of the history of evangelical religion in ages past and in modern times. That day he gave a very striking forecast of what he was likely to attain to ere a few years ran their course.

Perhaps no minister or professor of the United Presbyterian Church was more invited by brother ministers to be present and take part in communion services. On such occasions his mind, heart, and soul were all aglow. His pathos touched the hearts of his hearers—they felt they were at a spiritual banquet, and that it was good to be there. As a speaker to the young the gentleness and attractiveness of his addresses were most instructive. Dr. Cairns, it may be said, conducted more anniversary services than any minister of his own or any other denomination, and in the opening of new churches he had no rival. These were the seasons of his greatest pulpit power, as was manifest when he opened in Glasgow both Claremont and Lansdowne United Presbyterian churches. At annual or important meetings of our philanthropic societies he was always popular. To them he came prepared not only to do good to those assembled, but also to be benefited and inspired for further usefulness. I remember one gathering which was held in Glasgow City Hall, and at which Dr. Cairns and Dr. John Macleod were the leading speakers. The Govan minister was the first speaker, and was heartily received. He became so engrossed airing some of his sacerdotal opinions that he forgot his time was limited to a few minutes. Looking at his watch he discovered he had

spoken longer than he ought, and hurriedly said: "I see the London and North-Eastern express train is due before this." The moment that Dr. Macleod resumed his seat the chairman announced as the next speaker Dr. Cairns, who immediately rose and addressed the great assemblage. He at once grappled with Dr. Macleod's argument, and declared in eloquent terms that the apostolic succession by laying on of hands was not necessary in making a man a winner of souls for Christ—that he who believed in Jesus Christ was at liberty to lead others to the Saviour. In this strain he continued for some time, his voice reverberating through the large hall. Very great was the applause when he finished.

At missionary meetings of the synod, or of the Evangelical Alliance, either in Scotland, England, or in Germany, he was a favourite speaker.

As a social reformer, and one who was unwearied in evangelistic work, he was second to none. In the humble hall, in the large church, or in the open air, he unfurled the banner of temperance and good-will to men.

From the beginning till the close of his professorial career in the United Presbyterian College he was held in high esteem. After the death of the honoured Principal Harper, Dr. Cairns was appointed by the synod to be his successor. For the long period of forty-seven years Dr. Cairns was a faithful servant of the Church.

On the 12th of March, 1892, this prince in Israel died. His funeral was very largely attended. Each onlooker seemed to feel that in his decease Edinburgh had lost one of its greatest and best citizens.

Dr. Cairns published little. His leading literary work was his Cunningham lecture on "The Unbelief of the Eighteenth Century."

Robert Smith Candlish, D.D.

This eminent minister of the Gospel was born in Edinburgh on 23rd March, 1806. His early education being finished, he entered the University of Glasgow in 1818. As a student in the arts classes he carried off many honours. He next attended the prescribed course at the divinity hall. In 1829 he was licensed, and afterwards commenced preaching. For a time he was assistant to the parish minister of St. Andrew's Church, Glasgow, and afterwards to the minister of Bonhill, Vale of Leven. At that time many of the parishioners did not value his services very highly; but the incumbent of the church thought differently. He had no doubt that young Candlish would by-and-bye be a great power in the Church of Christ. As there seemed to be but a small chance of his serving the Lord at home he was willing to leave for Canada. Shortly before this, owing to the sudden death of the eminent Rev. Dr. Andrew Thomson of St. George's, Edinburgh, the question arose—where shall a minister be found to fill the pulpit of St. George's Church? To the great surprise of the community Dr. Candlish was called to this most onerous charge, and was soon ordained as minister of the parish. He had scarcely entered on his labours ere he gave proof that he was the right man in the right place. Into the various departments of parochial work he threw himself heart and soul, and inspired his people to follow his example. By his actions and words they were constrained to duty as they never had been before.

Dr. Candlish had a great mind and a large heart. He saw that greater zeal was needed to awaken the Church of Scotland to her responsibiitly for doing good both

at home and abroad. No doubt Dr. Chalmers was doing noble service in his excavations into home heathenism; the great Dr. Duff had come home to tell what need there was for more enthusiasm for foreign missions in India; and the Non-Intrusion question was: Is Cæsar or Christ to rule the Church of Scotland? In these and several other momentous matters Dr. Candlish was an actor. He buckled on his armour, for he clearly saw that the sword of the Lord and of Gideon must be unsheathed. His talents qualified him to be a leader. This was soon discovered in presbytery, synod, and general assembly.

The great test question of that time was the famous Auchterarder case. At last the Court of Session decided that the Strathbogie presbytery must ordain the patron's nominee, although the parishioners were opposed to the settlement. Thus Cæsar conquered. This did not discourage Dr. Chalmers, Dr. Candlish, or the other able pleaders for the spiritual independence of the Church. "Better to obey God than man," they said. In season and out of season the living voice from the pulpit and platform were employed in contending for greater spiritual liberty. The press also was brought into requisition.

In general church work and life Dr. Candlish was of invaluable service. His analytical mind could quickly perceive what was right or wrong. The more tangled the case or cases might be, the easier it seemed to him to unravel them. His pulpit services were marked by great earnestness. His prayers were reverent and solemnizing. If in true devotional frame one felt that the preacher's spirit had taken possession of his own. Every emotion of the soul was understood and satisfied. I realized this on a sacramental occasion many years ago. His pulpit style was generally Elijah-like. His eyes, his countenance, his

voice, his gesture, were all at work to bring home the truth to every heart and conscience in the audience. On the platform he was a Boanerges. His declamations were like thunderbolts. On semi-ecclesiastical or semi-political themes he was a second Demosthenes. When nearly exhausted by the delivery of some of his chief speeches, a few minutes' sleep quite refreshed him. How different in the case of the Rev. Dr. Raleigh! He had to pass through many hours of restlessness after some of his brightest efforts.

Than on the 18th May, 1843 (the great Disruption day), Dr. Candlish never seemed to be in better form. As he was by this time the Joshua to Dr. Chalmers (the Moses of the Disruption), he was filled with his spirit, and was ready to surrender all that was dear to him for spiritual freedom. Although he left St. George's he believed another church would soon welcome him; and his belief was verified. His moral and spiritual power and influence became greater as his duties increased. He succeeded Dr. Chalmers in the divinity chair of the New College, Edinburgh, and was made principal of the New College in 1862, and in the same year was chosen moderator of the Free Church of Scotland.

Dr. Candlish was author of several important theological works which excited considerable attention. In 1844, he received his degree of D.D. from Princeton, New Jersey. He continued to preach in Free St. George's until within a short time of his death, which took place on 19th October, 1873.

Rev. Thomas Chalmers, D.D., LL.D.

THIS eminent Scotsman, whose death in 1847 was felt as a national loss, and whose funeral was witnessed by 100,000 mourning spectators, was born in Anstruther, on 17th March, 1780. After a short spell at school, at which he got the name of being an idle boy, he was entered, when not twelve years old, as a student in the United College, St. Andrews; commenced his theological course of study in 1795, and was licensed as a preacher of the Gospel on 31st July, 1799. After being assistant at Cavers, and mathematical assistant at St. Andrews, he was ordained by the presbytery of Cupar as parish minister of Kilmany, where he began those "chemical lectures" of which is told the following anecdote: After some experiments on the power of bleaching liquids, one married woman was overheard to say to another, "Oor minister is a warlock. He can clean claes withoot soap!" "I wish," said the second woman, "he wad tell me hoo to mak' parritch withoot meal." After a visit to London, and some literary work, Thomas was called to the "Tron," Glasgow. During all these years, his mind had been more taken up with the things of time than with the concerns of a future life; but an illness from which it was feared he would not recover awoke him to his danger, and thereafter he consecrated his talents to the service of God and His Son, with full knowledge of the vast importance of eternity. In 1816, the senate of the University of Glasgow made him D.D.

From the earliest ages, the constellations have exercised a fascination upon all thinking people; and their glory, and silence, and beauty have so enthralled the hearts of some, that divine honours have been paid to the starry host. Dr.

Chalmers was a keen astronomer, and in a series of Thursday essays during 1816, he expounded the wonders of "the eyes of heaven." These discourses created a *furore;* when the hour of meeting drew near, the Trongate became alive with human beings moving to the Tron Church, and in a few minutes after the doors were opened the place of meeting was crammed. In the discourses Chalmers showed the greatness of God and the magnificence of His boundless works, and illustrated His condescension and love in the gift of His Son. The following extract may be given as a specimen of what stirred the people of Glasgow in those days: "The common imagination that we have of paradise is that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments of our present habitation are attenuated into a sort of spiritual element. The holders of these imaginations forget that there is no necessary connection between materialism and sin—that God reviewed the earth, the waters, the living creatures, and the man whom he had raised in dominion over them, and 'saw everything that He had made, and behold, it was all very good.' Then 'the morning stars sang together, and all the sons of God shouted for joy.' The object of the administration we sit under is to extirpate sin; not to sweep away materialism. By the convulsions of the last day it may be shaken or broken down. The earth may again become without form and void, but without one particle being annihilated, and out of the ruins of this second chaos, may another heaven and earth be made to arise and the world peopled as before.

"It is a homage to materialism that ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the grave where

lie the mouldered remains of the body which it wore, and the minute atoms must be reassembled into a structure into which the soul passes, to be therein equipped for the services of eternity; to stand embodied in the presence of God."

The Tron parish contained a population of at least 10,000, among whom ignorance and degradation greatly prevailed. In order to find out the necessities of each family, Chalmers undertook the visitation of each household. Of course the visit was short, a few kindly remarks only being passed; and yet brief as were these visits, he saw where the shoe seemed to pinch in each family, and formulated a plan by which his people should be raised to higher things. Here, as in St. John's, to which he was translated on 5th June, 1818, he brought into use the latent powers of the laity, and taught the young religion and morality in Sabbath schools. Day schools were set agoing in St. John's, four schoolmasters were partially endowed, and in an incredibly short space of time nearly 800 children out of St. John's population of 10,000, were receiving a superior education. This large parish was divided into twenty-five districts, each with a strong body of workers, who visited every nook and corner of it.

Dr. Chalmers' after life had but a small connection with Glasgow, and may be briefly noticed. Refusing several calls to other "spheres of usefulness," he accepted the chair of moral philosophy in St. Andrews University. Introduced to new duties, he showed the same vigour, caution, and determination in carrying them out as he did in his ministerial labours. Afterwards he became professor of divinity in Edinburgh; was moderator of assembly in 1832; received in 1835 the title of LL.D. from the University of Oxford; was "a hero in the strife" occasioned by the Non-Intrusion controversy; and was moderator at the first assembly of the

470 clergymen who "came out" at the Disruption. He toured through central Scotland in the interests of the Sustentation Fund, and was a "burning and a shining light" till that night came when death put his extinguishing hand on life's taper.

Perhaps one of the greatest orations ever delivered by Chalmers was that which he gave at "the Preaching Brae," Cambuslang, on the anniversary of Whitefield's visit to the same spot. Burning eloquence, flashes of genius, side glints of humour and pathos marked this discourse, which lasted about three hours; but the audience wearied not all that time, and when he ceased the cry arose from everywhere around him, "Gie us mair, gie us mair."

Chalmers used to read his sermons, but, as said the Fifeshire countrywoman who hated reading—or "the paper," as it was called—but who was fond of Chalmers, "It's *fell* readin' yon." Indeed, after a minute or two no one noticed that he read, his delivery being so good and his language so soul-stirring. His voice was a little rough and his gestures somewhat awkward. His features were strong, the cheek-bones prominent, the forehead extraordinarily broad, the dreamy eyes lit up as he spoke, his nose was somewhat thick, yet not unshapely, his hair was dark, and his face pale. He could move to tears or laughter; could make a hearer tremble at one moment, fill him with ecstatic joy at another, and again cause him to think with remorse of his sins, or raise him to the topmost pinnacle of hope with the vast possibilities of salvation. In his engagements he was punctual, and expected the same punctuality from those with whom he came into contact. As an instance of this let the following be given: His aunt, while a guest in his house, was late for breakfast. Carrying the war into the enemy's country

she said, "O Tom, I dreamt ye were deid; the funeral day had come, but at 12 o'clock, the hour named in the cards for the funeral to leave, there was nae movement. Then ye spoke oot frae yer coffin, 'Twal's chappit, and ye're no' liftin'.'" The narration of this dream saved the aunt from a lecture on the evils of non-punctuality.

I think I may conclude this pen-portrait of him who, perhaps, next to Knox and Melville, has left his mark on Scotland, in Shakesperian phrase slightly altered:

"Take him all in all, we may never see his like again."

Rev. John Eadie, D.D., LL.D.

It has been said that the chief events of life happen "by chance." A short time after John Eadie was licensed by the Falkirk and Stirling Presbytery of the United Secession Church, he was appointed to preach in a country church. Three days before the day on which he was to officiate he met in Glasgow one of his fellow students who had also been licensed. His acquaintance said to him, "Eadie, I have to preach twice on Sabbath in the newly-opened church in Cambridge Street. I am feeling out of sorts at the thought of fulfilling this appointment." "Well, Willie, I am to preach that day in the country, and since you are so miserable what do you think of us making an exchange?" was Eadie's answer.

To this suggestion his friend agreed, so on the Sabbath Dr. Eadie preached to the small and young cause in Cambridge Street. His services that day gave great satisfaction, and the congregation recognised in him the right man, and at once applied for a moderation. The presbytery granted the request, and Dr. Eadie was chosen

minister on 24th September, 1835. As the neighbourhood of Cambridge Street was a thriving district it was not long till Dr. Eadie had a well-filled church of members of various ranks in social life. In 1847 the building was enlarged at a cost of £1500. On its being re-opened the late revered Dr. Brown of Edinburgh officiated in the forenoon, and the respected pastor in the afternoon, the latter speaking from the words, "Be ye enlarged."

Six or seven years after Dr. Eadie was settled in Cambridge Street, the aged and venerable Dr. Mitchell of Wellington Street Church resigned the chair of Biblical literature in connection with the United Secession Church, and the synod, at the first meeting held after the resignation, unanimously and heartily appointed Dr. Eadie to be his successor. The young professor entered on his duties and soon became honoured by his students for his ability. Notwithstanding his professorial duties he never neglected his ministerial and pastoral work, and although his labours multiplied he was equal to their faithful discharge. To great scholastic and literary endowments was added an extraordinary memory. The late Rev. George Gilfillan said of this gift that it was like a big sheet of sticking plaster, everything touching it adhering to it for ever.

Eminent as a minister and professor during his first decade of official life, Dr. Eadie was equally so as an author. His contributions to Biblical literature, whether in the form of book, pamphlet, or magazine article were valued by Presbyterian clergyman and Episcopalian bishop. In preparing the Revised Version of the Bible he took a leading part.

Among the ministers of the United Secession or United Presbyterian Church there was no man more beloved than Dr. Eadie. Often he acted as *pro tem.* moderator in

vacant charges, and for his services received gifts which generally consisted of timepieces, and the visitor to his house, listening to the various chimes, was led to think of a clockmaker's shop.

After a pastorate of twenty-eight years in Cambridge Street, Dr. Eadie and part of his congregation left that district and started Lansdowne United Presbyterian Church, which under his pastorate soon became a strong and influential charge, and so continues under his successor, Rev. Mr. Dobbie. Dr. Eadie constantly took part in the operations of the denomination of which he was so worthy a minister and professor, and evinced a truly catholic spirit toward other evangelical sections of the Protestant Church, who in turn respected him and sent their representatives to attend the services on his funeral day.

In the year 1857 Dr. Eadie was chosen moderator of the United Presbyterian Church, an honour which he highly valued, and his last official work was discharged at the Synod in May, 1876. Both before and after this meeting he had been unwell, and a few days later, after enduring patiently much suffering, he calmly and resignedly fell on sleep, having been a professor in connection with his church for thirty-three years.

At the services on his funeral day, the Rev. Dr. Macmillan was one of the ministers who officiated to a crowded gathering. His prayer was very touching, and his testimony to the value of Dr. Eadie was borne in these words, "By the death of our brother a great cedar has fallen in Israel."

Dr. Eadie's large library contained books in all departments of literature. Unique in old and modern theological works written by authors of English, German, and American fame, etc., this library was purchased by a gèntleman

connected with the United Presbyterian Church and presented to the denomination, chiefly for the use of the students attending its theological hall in Edinburgh. Another sincere friend founded a scholarship and named it the "Eadie" Bursary.

John Edmond, D.D.

Within the last three or four years three of the most goodly cedars of Lebanon have fallen, viz.: Dr. Graham, Dr. Fraser, and Dr. Edmond, all ministers of the Presbyterian Church. This noble trio had each his own idiosyncrasies of character, yet in each was found a beautiful unity of heart and aim. The subject of this sketch was born in Balfron in 1816, in which district his parents had a small farm. In character they were like Zacharias and Elisabeth of old. They were members of the Secession Church of the Holm of Balfron. When their son John was but a few years old he manifested high mental gifts, and when a mere lad he was often found attempting to preach to his play-fellows. At the age of sixteen he entered the University of Glasgow where he proved a faithful student. He next entered the Divinity Hall of the United Secession Church, where he gave promise of being both a talented and popular minister. Licensed in 1841, the first Sabbath thereafter he occupied the pulpit of the late Dr. King, both forenoon and afternoon. His sermons on that day were earnest and spiritual, and led to his receiving calls from several vacant charges. He became colleague and successor to Dr. Stark of Dennyloanhead. His nine years' pastorate in that place prepared him for his future work as an ambassador of the Cross in city charges.

In 1850 Dr. Edmond was translated to Regent Place Church, Glasgow—the church of the late Dr. Heugh. A large section of its members had left to form a new church in Renfield Street. Anxious that the famed Regent Place Church should retain its former prestige, Dr. Edmond was called to and accepted the charge of it. On the 5th June, 1850, his induction took place. It was not long till the vacant pews were filled, and fresh and vigorous organisations once more set up. During the ten years of his incumbency in Glasgow he was unwearied in his own vineyard, and he took a lively share in the various Christian and philanthropic institutions of the city, specially in the spiritual and temporal weal of young men who came from country districts to the western metropolis.

The late John Henderson, Esq. of Park, and others, earnestly desiring to extend the Presbyterian Church in London, were naturally anxious to get a proven minister to start the extension scheme, and Dr. Edmond was chosen to be its pioneer. However reluctant to leave the north, yet he felt it to be his duty to cross the Tweed. The young cause was in the Islington district of London. For a short time the "little flock" worshipped in Middleton Hall, but this hall proving inadequate for its growing numbers, there was built in Highbury a church with accommodation for about 1000 people. Here also Dr. Edmond's labours proved successful, and fulfilled the expectation of Mr. Henderson and other friends, while his influence made his people take a deep interest in all home and foreign agencies for the spread of the gospel. His health suffering through the abundance of his work, a colleague was granted him, and nearly six years ago the Rev. P. Carmichael, B.D., entered upon the co-pastorate of Highbury, where he is now the sole minister.

Dr. Edmond's jubilee was held on 1st June, 1891. On that interesting occasion he was presented with a number of congratulatory addresses, and a cheque for £1600, as a token of esteem from a wide circle of friends and admirers.

Up till within a week or two of his latter end he worked with all his might, and two weeks before his illness he conducted a service in the mission hall in Hoxton in connection with his church. At it he spoke with much vigour. The following day he attended an important committee meeting, and was present in the evening at a meeting of his presbytery. That night he went to bed feeling wearied, and never rose again. On the evening before his death he said to his colleague, "Let duty be done." He died in the seventy-eighth year of his age and the fifty-second of his ministry.

When in the full vigour of his manhood Dr. Edmond was a preacher of great power. He did not sway his hearers by the force of his intellect; but he captivated and melted them by the beauty of his style, his pathos and earnestness, as well as by a voice of singular sweetness. He was second to none as a preacher to young people. His published sermons for them prove this. He was moderator both of the United Presbyterian Church and the synod of the English Presbyterian Church. In 1861 the University of Glasgow conferred on him the degree of doctor of divinity.

On 9th February, 1891, I forwarded to Dr. Edmond a copy of my "Reminiscences for the last Sixty Years." In acknowledging the book on the 14th he wrote as follows:—"I have been dipping into it a little this morning, and have felt as if I were walking again along familiar streets, and reading familiar signs in old St. Mungo's town. What a wondrous faculty this memory is, and your 'Reminiscences'

have awakened sweet pensive echoes in mine! But the very memory that brings up images of past things and friends, bids us look into the future when the old shall be made new, and the departed shall be overtaken in the higher sphere where many a *no* is inscribed on the gateway of entrance, because the former things have passed away. But I cannot help supposing that even from heights of heavenly glory there will be many a retrospective glance at the scenes and incidents of our earthly pilgrimage."

Rev. William Graham, D.D.

MOUNT PLEASANT PRESBYTERIAN CHURCH, Liverpool, was the chief centre of the ministerial and pastoral labours of the subject of this sketch. The congregation, up till nearly the middle of this century, was connected with the Glasgow Presbytery of the United Secession Church. Dr. Crichton, to whom Dr. Graham was colleague, had been, before going to Liverpool, the minister of the United Secession Church, Duntocher. His preaching was always instructive, bright, and winning.

Dr. Graham was born in Paisley on 5th May, 1823. The boy was father to the man, manifesting at school those qualities which made him famous as a preacher. A student of Glasgow College, and in the Divinity Hall of the United Secession Church, he was distinguished for his ability. He was one of "the golden fleet."

Ordained on the 4th of March, 1846, Dr. Graham soon gained the confidence and affections of his flock. His cheerfulness of spirit and his warmheartedness made him a great favourite with the youth of Mount Pleasant church. They neither feared to approach him, nor to ask his counsel

or advice. In seasons of trial, affliction, and bereavement he was a source of consolation, and hearts and households were soothed and comforted by his words. On those occasions where mirth prevailed he never proved a "wet blanket."

There are clergymen who make models for themselves in their pulpit ministrations as well as in their general deportment in private or public life, and in so doing often make sad mistakes. Each has his own individuality, and should carefully consider his own indiosyncrasies. Dr. Graham seemed to have borne this in mind. He was the same in the pulpit as he was in the study and in daily outside life. In preparing for the pulpit he viewed his subject from every side, and having thoroughly mastered it, gave to his hearers the fruit of careful and enlightened study. When speaking his eyes brightened, his voice vibrated, and his gestures were unstudied, yet elegant. His preaching was arresting, his analysis of character and motive deep and searching, his illustrations vivid and apposite, and his eloquence enthralling. He had a high ideal of the Christian ministry. It was not enough for him to occupy so many hours in the pulpit—he mingled with the multitude, and showed the worldling that this life was merely preparatory, and that there remained for the people of God a never-ending rest when life's fitful fever was over. As his years of ministry rolled on in Liverpool he became one of its most respected and popular clergymen, as well as honoured of citizens. He co-operated with the pastors of other churches in everything tending to enlighten the spiritual understanding, and took his share in those other philanthropic undertakings which helped to sweeten the lives of the poor of Liverpool.

Dr. Graham had a love for literature of all kinds, but

loved most the historical department. In 1880 he resigned his ministerial connection with Mount Pleasant Church, and became professor of church history in connection with the English Prebsyterian Church College, London. The carrying out of his new duties was a pleasure to him, as it was the fulfilment of long-cherished desires. However, his career as professor was of comparatively brief duration. Only seven years had run their course when his college duties were finished. His blessed Master took His faithful servant to Himself on the 25th November, 1887.

Dr. Graham did not give himself so much up to the discharge of literary work as some of his contemporaries, and his literary remains are but few. He edited the life of the late Dr. John M'Farlane of Clapham, London, and wrote brief biographies of several leading ecclesiastical reformers, etc. He received his degree of doctor of divinity from Glasgow University.

Rev. Thomas Guthrie, D.D.

SOME men and women by deeds of philanthropy have made their lives fragrant. The actions of the just live when mere sentiment vanishes like the morning mist before the sun's brightness and heat.

There have been greater preachers than Dr. Guthrie, the fame of whom has spread afar, while their general characteristics as ministers of the Gospel have been cold and unsympathetic. No radiance was ever seen on their countenances, and no warm grasp of the hand was ever given by them. Polished like the marble monument but destitute of feeling were they. Dr. Guthrie was not one of these.

Dr. Guthrie was born at Brechin, 12th July, 1803; entered the university at the age of twelve, and continued there for ten years. After he had finished his curriculum of study for the office of the ministry, he was licensed by the presbytery of Brechin on 2nd February, 1825, and was appointed to his first charge in Arbirlot, in Forfarshire, in 1830, where he laboured for seven years. In 1837 he became the colleague of the Rev. John Sym in the pastorate of Old Greyfriars', Edinburgh. His early ministrations gave no indication of his being more than an ordinary parish minister. Feeling dissatisfied with himself and with the results of his labours, he resolved to give more descriptive discourses. He carried out this resolve, and at once felt himself benefited and also his hearers; the dulness and formality which he knew marred his usefulness disappearing from the worship. Ere long this new method of presenting the gospel became general over the country.

The patrons of the new parish of St. John's, in Edinburgh, felt that if it were to be one in which spiritual and social good could be accomplished, they must get as pastor a minister of more than ordinary ability, as well as one who would be an organiser in the district. Having faith in Dr. Guthrie's qualifications, as well as in his natural aptness, they called him in 1840 to be their minister. He accepted this appointment and was inducted into this new sphere.

Honoured as Dr. Guthrie had been before his settlement in the Scottish capital, he week after week became more popular among all classes of the community. Soon his church was full to overflowing. Realising his responsibilities as a parochial minister, and imbued with zeal of no ordinary character, he plunged into his work. At the threshold he was met by the terrible condition of the "lapsed masses" who resided within the bounds of his

parish. The people lived in an Augean stable, full of all those vices which so soon destroy a town, a city, or country. Beholding such a state of things his soul was vexed, but neither cast down nor dismayed. He set in operation such plans as would elevate the degraded; and, supported by an army of co-workers full of love, self-sacrifice, and unwearied zeal, he inaugurated a work the like of which had never before existed in modern Athens. By living voice, and aided by the press, he showed the hideousness of sin, ignorance, inhumanity, and Sabbath profanation, in such a pathetic and forcible manner that the community was shocked at the revelation. His sermons on the sins and sorrows of the city made every reader feel horrified at the resemblance of parts of Scotland's "darling seat," in at least some respects, to Sodom and Gomorrah.

Perhaps Dr. Guthrie's highest claim to fill a niche in the temple of fame was the establishing of ragged schools for the secular and spiritual well-being of the young waifs of Edinburgh; and he followed up this worthy effort by providing homes in which they could live — a task of magnitude considering the extent of the destitution. The amount of good which these praiseworthy agencies did cannot be tabulated, and the results reached to other lands. Some years since a Glasgow clergyman was preaching in New York: at the close of the evening service he was waited on by a gentleman who asked him if he knew Dr. Guthrie.

"Yes; I know him very well," was the answer.

"Will you convey from me a message to the doctor?"

"Yes; I will do it with great pleasure."

"I was a waif in Edinburgh. Nobody cared for me. Dr. Guthrie found me lying in a gutter in a state of absolute destitution. He picked me up, and took me to

one of his ragged schools and its homes. There I was cared for and educated, and Dr. Guthrie got a situation for me. Tell him since I came to New York God has richly blessed me."

This is only a sample of numberless cases of young and forsaken boys and girls raised from misery to positions of trust and respectability.

To the poor and needy living in wretched dwellings, destitute of temporal mercies, and by frailty unable to earn a crust of bread, Dr. Guthrie never spoke of the bread of life for their souls until they had first appeased the pangs of hunger; and then his appeals to them to accept as their Saviour the Lord Jesus were often irresistible.

The first time I heard Dr. Guthrie preach was shortly after the Disruption had become an accomplished fact—in 1843. The simplicity and dignity of his style surprised me. At times his words were addressed to the young, then he would soar to heights of learned eloquence. The next opportunity I had of enjoying his ministrations was in Renfield Free Church, at the corner of Renfield and Gordon Streets. His text was, "We walk by faith," in discoursing on which he gave some beautiful illustrations of the triumphs of faith as referred to in the eleventh chapter of Hebrews. After glancing at instances of exploits done in Scotland by men of faith both in church and state, he referred to Columbus on his voyage of discovery to North America. In a burst of eloquence the preacher said that the elements of nature never seemed to be more enraged or determined to wreck and destroy than they were on this exploration. To add to the great discoverer's trials, difficulties, and vexations, his sailors mutinied, but nothing could lessen his faith or diminish his enthusiasm in the

enterprise. Dr. Guthrie so vividly portrayed the varied experiences of Columbus that each one of his hearers saw the man standing undaunted by the murmurings of his sailors, the howling of the winds, or the wild tossing of the tempestuous ocean.

When I again heard this prince among preachers it was in Free St. David's church, Glasgow, to a crowded congregation. He appeared to be in the best form for the forenoon's work. The devotional services were most refreshing. His text was in 1 Cor. xv. 58, "Be ye steadfast, unmovable, always abounding in the work of the Lord," etc. After giving a brief exposition of the passage, he dwelt on the great and vital importance of steadfastness and decision of character in the individual and family life, in business life, and in national life. He strongly emphasised how these should be manifested in the lives and actions of professing Christians, as it is by their fruits they shall be known. He took his illustrations of these virtues from military warfare. How had British soldiers found their fame? he asked; and the answer was, By their steadfastness in facing their enemies. There might be thousands of them engaged, but all moved as one man, and in meeting the shock of arms were like a solid wall. The preacher finished by impressing on each one present the importance of being genuine soldiers of the Lord Jesus —steadfast and unmovable in every department of public and private life.

Dr. Guthrie's literary work was well done. His chief volume, "The Gospel in Ezekiel," passed through many editions. His editorship of "The Sunday Magazine" greatly helped the success of that monthly both in England and Scotland. In many ways he was one of the most illustrious of the pre-Disruption ministers, and his faithfulness

as a minister and zeal as a philanthropist will long keep his memory green. Although not of great eminence in the church courts, yet the Free Church felt that by choosing him as moderator in 1862 they honoured him as well as the denomination to which he belonged. He died on the 24th February, 1873.

Rev. Hugh Heugh, D.D.

At the beginning of the present century, and for several of its decades, when a vacancy required to be filled in any of the churches in the east-end of Glasgow, the most talented clergyman in the denomination was sought as pastor. Now the tables are turned, and the most able clergymen are in request for the west-end, the eastern section of the city being reckoned of less importance in an ecclesiastical point of view than it used to be.

Regent Place Anti-Burgher church was a new charge, its membership being chiefly composed of members who had hived off from Duke Street Anti-Burgher church. It was formed on 27th April, 1819. Its members were anxious to get for its minister one of the bright young clergymen of their denomination, and soon they gave a hearty call to Mr. Hugh Heugh of Stirling. The synod of the Anti-Burgher body, which at that time had the power of refusing to sanction a call in favour of one who was in a charge, declined to loose Mr. Heugh from his church in Stirling. This did not discourage those in Mr. Heugh's favour, and they gave him a second call. Again the synod said no, and again, with renewed enthusiasm, was a third call given. In this call the synod acquiesced, and on 9th October, 1821, Mr. Heugh became the minister of

Regent Place church. This settlement not only gave great joy to those interested in this new watch-tower of Zion, but also to the members of sister churches. In a few years, the sittings having been all let, more pew accommodation became necessary.

In Dr. Heugh's early ministry there were at work in the various denominations various influences leading to the churches expressing a deeper, wider, and more practical sympathy with those scriptural agencies which tend to develop the Gospel both at home and abroad. Dr. Chalmers was the forerunner in this movement, and he maintained that if the Church continued cold or indifferent to it, her spiritual strength and influence would wane. The young minister of Regent Place was a firm believer in Dr. Chalmers' schemes, and from his torch the torches of others were set aflame, and the fire spread until it glowed over the greater part of the city.

Regent Place church was, I think, the first to set in operation agencies in connection with home and foreign missions, as well as day and evening classes for secular education among the poor and destitute in those districts contiguous to the church. At this period neither a home nor a foreign missionary was supported by special societies or by a denomination. Dr. Heugh in 1834 had the pleasure of seeing his church not only supporting both a home and a foreign missionary, but giving generous assistance to the other institutions under the auspices of his church.

Dr. Heugh was a man of large soul, and in social and spiritual labours was perhaps more abundant than any of his contemporaries. In the ecclesiastical affairs of his denomination he did great and praiseworthy work in presbytery and synod meetings, and in committees of

both. His synodical speeches on foreign missions were marvellous in their earnestness and burning eloquence—they stirred the hearts and minds of all who listened to them. It was chiefly through them that the United Secession or United Presbyterian Church became so animated with a missionary spirit. At meetings held in Glasgow of the Bible Society, of missionary societies, of the anti-slavery society, etc., no one was more conspicuous than, or so eloquent as, the minister of Regent Place church, and his name was constantly being mentioned. One night at a meeting of the Glasgow Auxiliary Bible Society, held in the Trades' Hall, reference was made to the first liberal donation of a new branch started in Carron. Dr. Heugh thus spoke of the town in a glowing speech: "Yes," he said, "Carron has long been famed for its manufacture of artillery to destroy men's lives; let us hope that this sum, by which shall be scattered those leaves which are for the healing of the nations, is an earnest of what it shall do in atonement for human beings slaughtered, and misery wrought, by murderous missiles."

One of the greatest of Dr. Heugh's speeches to which I listened was delivered in the Glasgow City Hall. The meeting was convened to protest against Sir Robert Peel's Bill for the endowment of Maynooth Roman Catholic college. The gentlemen who preceded him in their addresses against this obnoxious measure were applauded, but when Dr. Heugh began to speak vociferous was the cheering. With coat buttoned, his left hand resting on his umbrella, with earnest but beaming countenance and his silver-toned voice in its best condition, his opening paragraphs rang clear and loud as the sound of a bugle. Warming as he went on he at last ended with a burst of eloquence which provoked loud and enthusiastic cheers.

In the great Voluntary controversy Dr. Heugh was one of the most vigorous actors. If his pen did not so much able service as did that of several of his contemporaries, his personal and self-denying labours throughout the kingdom did a great deal to bring about the end to which that controversy led, and which have benefited not only dissenting but also state-endowed churches.

When Dr. Heugh first commenced his ministerial labours Glasgow was a greater centre of miscellaneous industries than in any period of its former history, and its population was constantly being added to by young men and women from the country. With these Dr. Heugh soon formed acquaintance. They found in him not only an excellent minister but a warm and interested friend. His Bible-class was to them a source of attraction: the teaching at it being father-like. He often invited his scholars to his house on the Saturday afternoons or evenings, when, after enjoying his hospitality and answering kindly inquiries after their welfare, they were counselled how to make the best of both worlds. Many of those who were thus spiritually cared for by their minister became worthy members and office-bearers in Regent Place church, and useful citizens of Glasgow. Lately I had some pleasant fellowship with a gentleman who told me of the value Dr. Heugh's counsels had been to him, when in his teens he came from the village in which he was born to Glasgow. Such counsels and kindly interest are even more needed at this day, when the world is more on the rush, and its temptations and fascinations are greater.

In 1846 Dr. Heugh entered into his rest and reward. His son-in-law, the late Rev. Dr. H. M. M'Gill, wrote a memoir of him.

Rev. Robert Hood.

The subject of this sketch, although not a minister of great renown in Glasgow yet, in the eastern section of it in which his lot was cast, no pastor was ever more beloved and respected, not only by his own flock but by the members of other denominations in Bridgeton. The impress of his Master was stamped upon all he said and did. His *ism* was lost sight of in the purity of his motives and his love for his fellow-men.

Born in Newmilns, Ayrshire, in 1839, Robert Hood was of the seed of the righteous. His parents long enjoyed the ministrations of the Rev. Dr. Bruce, of the United Secession Church there. They were devotedly attached to this church, but believing that Mr. Morison, of Clerk's Lane, Kilmarnock, preached a fuller and freer gospel than did Dr. Bruce, they left it for conscience' sake, and joined Clerk's Lane congregation. For a number of years they travelled to and from Newmilns to Kilmarnock. When Mr. Hood's parents came to reside in Glasgow, Mr. Morison had preceded them, and they joined the new church under his pastorate. After being for a short time a message-boy, their son Robert became a teacher. In both avocations he was faithful. But the wielding of the tawse did not altogether satisfy the youthful dreams of service, and feeling an earnest desire to profess his faith in Christ, he had a conference with his minister. This resulted in young Hood joining Mr. Morison's church, and in resolving to become a minister of the Lord Jesus Christ. At the age of eighteen he joined the arts classes of Glasgow University, in which, as well as in the Theological Hall of the Evangelical Union, he gave promise of becoming a

most earnest and devoted gospel minister. Duly licensed he was called by Muslin Street church, Bridgeton, and was ordained in October, 1862.

At his settlement, although the church had existed for nearly two decades, and had had in that time three pastors, yet through its internal contentions and foolish bickerings, the congregation had dwindled to about fourscore members. However these things did not discourage but rather inspired Mr. Hood to earnest devotedness in all departments of his Master's service. He knew that to a very large extent his preaching would be the means of filling the empty pews. The Christian verities—Jesus Christ and Him crucified—were the chief subjects of his pulpit utterances, and his life corresponded with his preaching. He did not degrade his office by advertising his sermons with sensational or "catching" titles. He trusted solely to the help of the Holy Spirit, and in His help he overcame many difficulties. The Christian vigour of the few members was felt; the "beggarly array" of empty pews no longer was a slur to the church; and the Sabbath schools and Bible-classes rose in attendance and usefulness; the weekly prayer-meeting became more like a Sabbath attendance, and "the people had a mind to work."

The old church was several times enlarged, but no sooner were these accomplished than it became evident that the accommodation was not sufficient for the growing congregation, and the result was that it was heartily agreed to build a new church. The undertaking, although a serious one — the congregation being what is called a "working-class" one — was loyally begun, and triumphantly accomplished. The most assiduous of all the workers in this laudable enterprise was the esteemed minister himself. On the 26th November, 1892, the church was opened—

the day being one of much delight to Mr. Hood, his people, and other friends. To help to liquidate the debt on their new church a bazaar was held, at which nearly £3,000 was raised. Almost the whole burden of this bazaar was borne by Mr. Hood, and the task, it may be feared, "weakened him by the way." Although medically warned of this danger, and besought to take rest both to body and mind, yet his zeal consumed him. His pulpit was his throne, and all the years he was minister he was rarely out of it on the Lord's-day. His pastoral visitations were not neglected. His people loved to see him in their homes, and especially in seasons of sickness, bereavement, or trial. He taught in the Bible-class, and shared in the operations of his Sabbath school and other agencies of his church. In denominational work he took a hearty interest; and his pen was largely employed in different forms of literary work in its behalf.

To fulfil all these duties, and at the same time exercise a watchful superintendence over a church of 800 members, besides adherents, would have taxed even herculean strength, and so it was that his end came suddenly—it might almost be said that he died at the post of duty. On the 3rd of January, 1894, he entered into his rest and reward, in the fifty-seventh year of his age and the thirty-first year of his ministry. His funeral took place on Saturday, the 6th of January. The service was held in Muslin Street church, which was filled to overflowing. Never, perhaps, was there such a large assemblage of people seen at any recent funeral in Glasgow. There were thousands of factory workers looking on with wet eyes, and many of all classes marched in the procession, or lined the route from the church to the cemetery at Cathcart.

Rev. John Ker, D.D.

FEW and unimportant were the dwellings and business premises in East Campbell Street. In an ecclesiastical sense, however, it was great; for in it there stood three church buildings, all architecturally plain and bald both outwardly and inwardly. True specimens of Dissenters' meeting-houses, not one of them boasted of a spire or bells. On the east side of the street was the Associate congregation (latterly the United Presbyterian Church); on the west side was a Relief Church, and close at hand was an Old Light Burgher Church. On the week days this street was very quiet, but on Sabbath-days numerous were the tribes of worshippers going to one or other of the three Zions. The same spectacle was to be seen when the churches "scaled" and the people scattered to their homes in the north, south, east, and west.

East Campbell Street U.P. Church was opened in October, 1791. Its first minister was the Rev. Dr. Kidston, whose first charge was in Kennoway village. Unwearied in ministerial and other work in the east-end, his settlement in this new field of labour was a most auspicious one. In 1813, after twenty-two years of sustained labour, his health and strength gave way, and as there was little prospect of an early recovery, it was deemed advisable to appoint a colleague. Mr. Brash, who had been recently licensed, was chosen and ordained on 15th December, 1815. Mr Brash's ministry was most successful, and admirably sustained the excellent work begun and carried on by Dr. Kidston.

In 1818, Dr. Kidston's health being restored, he resumed his ministerial duties. In course of time both Dr. Kidston's and Mr. Brash's general health was unfitting them for

their onerous work; and as this was weakening the membership of the church, it was heartily resolved to call a third minister. After hearing several candidates Dr. Ker was unanimously chosen, and on 19th March, 1851, he was inducted as colleague and successor to Dr. Kidston and Mr. Brash, an appointment which gave universal satisfaction to all the churches in the city.

Dr. Ker's influence was felt from the first by his people, and the prosperity of the church returned like a "flowing stream." His pulpit ministrations were of the highest order, and his pastoral labours were keenly appreciated. His people were roused to fresh enthusiasm in every good work. Popular with ministers and laymen he, while loving the denomination with which he was connected, grudged no service to aid any of the sister denominations, or to co-operate in philanthropic work.

An effective public speaker, Dr. Ker was always attentively listened to. His words came from his heart, and found their way to the hearts of his hearers. Not an idle word did he utter. What was said, and how it was said, told that in his soul deep had called to deep ere the fervent words found utterance.

At meetings for home and foreign missionary work, and for behoof of institutions of a benevolent character, he displayed the deepest sympathy. A Christian, and a man of feeling, exercising a subjective power upon all classes of society, dignified in manner, and charming in his language, every good agency gained by Dr. Ker's advocacy. But while his spirit was willing his flesh was weak, and the abundance of his labours injuring his health, ultimately he was obliged to cease from that work for which he had such a love. His congregation and himself fearing that his illness might be long and severe, led him to think of relinquishing

his charge. The thought of losing his services gave his members grave anxiety, which found partial relief in the ordination of the Rev. G. Frame, on 9th September, 1863. For nearly seven years Mr. Frame laboured faithfully, then after a brief illness he entered into his rest and reward. Dr. Ker not having quite recovered his health, the Rev. James M'Ewen of Hawick accepted a call to be Dr. Ker's colleague, and was inducted on 25th September, 1872.

Dr. Ker was greatly beloved as minister and equally so as professor of Practical Training, to which office he was appointed in 1877. Growing in knowledge, and in the power of imparting it, the students who had the benefit of his teaching never failed to follow him in his lectures, and looked up to him as one well qualified to instruct them in Divine truth. They reverenced and loved him, and perhaps because they did so the discipline in the class was perfect.

We are apt to mistakenly think that human life is to be measured by its decades, but life and worth are not governed by years. Both Pollok and M'Cheyne had a short career; but their names and memories are redolent with the finest fragrance. It is no less so with the name of Dr. Ker. One feels that it is a pity that he forbade to be written or published any memoir of himself. Had one been printed what a rich legacy it would have been to our biographical literature! Still in his two volumes of sermons and his book on "The Psalms: A History and Biography," we have intellectual, moral, and spiritual pabulum of the best kind, while in his papers and correspondence, which appear occasionally in the *United Presbyterian Magazine*, there is much to enlighten and instruct.

As a specimen of Dr. Ker's preaching may be given his address on Barzillai the Gileadite. He began by saying

that many of the most interesting of the Scottish landscapes are hidden from the hasty traveller. He sees the beautiful valley, the river, the dark woods, the mountain top, but he cannot see the quiet retreat hid among the everlasting hills. So is it with the Bible. We may be familiar with its heroes, but we do not take note of other characters full of faith and truthfulness. Barzillai is one of these. He then showed that Barzillai, although he knew he was old, was not distressed by this knowledge. Eighty years of life work had brought him dim eyes, dull ears, and grey hairs, and he was nearing the grave, so why should he be a burden to the king? The winter of his life had come, but it was not stormy—only the quiet evening, the cheerful conversation, and the calm waiting for midnight. Barzillai was rich yet contented. Few rich men are so. They wish to add thousand to thousand, and fain would they, if they could, add million to million. He was also satisfied with his position in life. He loved his peaceful existence, and cared not for the glories of the king's court, or the music of the singers of Jerusalem. Attached to the past this wondrous old man had no distrust of the future. He did not cry out, "Oh, for the good old times!" He thought that the present time was even as the days of old, and he knew that the good which had gone before would not be exhausted in the years to come. "I am too old to transplant," he said. "My son is young. The future is before him. Take him. For myself I live among my own people, and will lie down in the grave of my fathers."

There is no doubt in my own mind that this sermon proved vastly consolatory to those whose limbs were feeble, and who felt that the "gloaming" of their lives was past, and that soon for them would come the mirk and silent night. They saw good old Barzillai feared not to face its

gloom, and, cheered by the knowledge that there would come a daybreak when the shadows would flee away, they left the church with their spirits animated and comforted. And so was it with nearly every sermon Dr. Ker preached. He knew human nature well, and, taking some phase of it, he pointed out the difficulties and sorrows which surrounded it, and showed at the same time the hope and consolation which it could experience.

After an eventful life as a Christian, a minister, a professor, and a philanthropist, Dr. Ker entered into a "larger room" on 4th October, 1886. In loving remembrance of him, Mrs. Nairn, his sister, has presented a new and handsome church, costing £5,500, to Merchiston United Presbyterian congregation, Edinburgh, which met in the church hall which had already cost about £3,100.

Rev. David King, LL.D.

GREYFRIARS UNITED PRESBYTERIAN CHURCH, one of the historic churches of Glasgow, has the honour of being the first Dissenting church of this city. Its first members worshipped in a tent at Crosshill. These early Seceders came from several neighbouring villages. The first minister was the Rev. James Fisher, one of the four Secession fathers who left the Church of Scotland in 1733. On 8th October, 1741, he was ordained to this new and small charge, but the distance from Glasgow proving too great for the convenience of some, it was resolved to build a new church in Shuttle Street (then known as Inkle Factory Lane). This was the nucleus of the above congregation. On account of the insufficiency of this church for its increasing members, in 1820 a much larger one was erected in North Albion Street, the site being at one time attached

to the old monastery of Greyfriars, and was opened on 18th October, 1821. The Revs. Messrs. Henderson and Pirie were the second and third ministers of this church. On 21st May, 1801, the Rev. Dr. Dick was ordained as colleague to the Rev. Mr. Pirie, who died in 1810. Afterwards Dr. Dick carried on his work with increasing ability and success, and became famous far and near, his book on "The Divine Inspiration of the Holy Scriptures" being the cause of his renown. In 1815 he received the degree of doctor of divinity from Princeton University. In 1820 the synod appointed him to the chair of theology, so long and ably filled by Dr. Lawson of Selkirk. Dr. Dick died suddenly on 25th January, 1833.

On 15th October, 1833, Dr. King was settled as the minister and pastor of Greyfriars church, having been ordained four years before in Dalkeith, from whence his name and fame went over the land. He was not long minister of this church till he threw himself with energy into all the departments of congregational work, and infused fresh vigour into the existing agencies of his church. Other agencies soon sprang into being. The sparsely occupied pews were speedily filled. Of his pre-eminent ability as a preacher when so early settled there can only be one opinion. It has been said of him that "his clearness and precision of statement, his pointed antithesis, his beauty of illustration, all had their charm; and when these were enforced by his striking countenance and his thrilling voice, one can easily understand the impression produced." Dr. King was among the first of our modern popular ministers who attracted his congregation by brief pithy sermons. His devotional services were always characterised by great devoutness of soul and spirit and by sparkling freshness. There were no stereotyped phrases in them nor in his prayers at the meetings of his Bible-classes.

The result of Dr. King's earnestness and devotion to duty was that the members came to realise a far deeper sense of their responsibility to their Lord and Master, and they raised their subscriptions for religious purposes from £70 to thousands of pounds for home and foreign missions. Their first city missionary was Mr. Ritchie, now Dr. Ritchie of Duns, and in September, 1835, Mr. Alex. Kennedy was ordained as their foreign missionary to the island of Trinidad. To this mission, before it became self-supporting in 1848, Greyfriars church contributed upwards of £6,000.

In 1838 the synod started a new fund for aiding weak congregations to liquidate their debt, and for erecting places of worship. For this laudable scheme Dr. King's church raised £2,465. This effort did not weaken any of the other funds of the congregation for missionary and benevolent purposes, and this liberality had a striking influence upon several of the sister churches of the denomination not only in Glasgow but elsewhere, leading them to do more for the spread of the gospel everywhere.

Not only in the pulpit, but in the Bible-class was experienced Dr. King's great intellectual, moral, and spiritual influence. The members of his class for young men and women found in him an able and instructive teacher. In all his prelections there was a rich, clear, and full exposition of doctrinal and experimental truths. The philosophy of the plan of salvation, and its adaptation for us as moral and responsible beings, were the alpha and omega of his instruction. He not only gave brief expository teaching, but he carried out the catechetical style, thus stimulating the members of his classes to careful study of the subjects in his syllabus, and helping those who were or hoped to be Sabbath school teachers. Among

his first presbytery work was the superintending of students attending the arts classes of the University before they became divinity students at the theological hall of the denomination. This class met every Friday night during the college session.

Dr. King, ere coming to Glasgow, had taken part in the Voluntary movement, and he became one of its chief leaders in our city and the west of Scotland. Before this time Drs. Wardlaw, Heugh, Anderson, and the Rev. Mr. Harvey had been doing able service in the thick of the battle. In 1838 Dr. King was sent to London as one of a deputation to present a memorial to Government against additional endowments. His energetic labours on this ecclesiastical subject greatly helped to bring about a clearer knowledge of the spirituality of the church of Christ.

Contemporaneous with the Voluntary question was that of slave emancipation in the West Indies. Among those in Glasgow who took an important part in bringing about the freedom of the slaves, Dr. King was prominent. On the 1st August, 1834, the day on which the Bill for the abolition of slavery came into force, several of the churches held religious services in the evening. I was present at the meeting held in Greyfriars church, and was greatly impressed by Dr. King's service that night.

In 1846 Dr. King brought before the synod a scheme for providing bursaries or scholarships for students looking forward to the ministry of the Church. Some of his brethren had been considering this matter, but nothing was effected till he introduced an overture on it in the above year. This laudable measure at first met with opposition, but ere long it was adopted. To this day it continues a great blessing to the United Presbyterian Church.

Another scheme of the United Presbyterian Church had

been inaugurated by the Rev. Dr. John Brown of Broughton Place church, Edinburgh, on the jubilee day of his ministry. At the services on that interesting event he was presented with 600 guineas by his much-attached flock. At the close of a speech, in which he thanked his people heartily for such a tangible token of their regard, he handed this sum back to the gentleman who presented it, saying—"Please accept this as the first subscription to the Aged and Infirm Ministers' Fund." Dr. Brown's example was followed by other ministers, and this worthy scheme came into prominence, and received generous support from members of the denomination. Dr. King at once sympathised with this movement. To interest his people in it he preached a special sermon from the text, "Bear ye one another's burdens, and so fulfil the law of Christ," and on its conclusion gave out for praise the first three verses of the forty-first psalm, beginning, "Blessed is he that wisely doth the poor man's case consider." This fund has proved of great practical benefit to many of God's servants whose strength was weakened by the way.

To Dr. King and the late Mr. Henderson of Park the Evangelical Alliance is chiefly indebted for its origin. When this noble scheme became known many leading clergymen in the evangelical churches in Scotland and England held a conference in Liverpool on 1st October, 1845, to consider it. The gathering was large and enthusiastic. Dr. King, in a paper, explained the objects of the proposed alliance. Since its first formal meeting in 1846, great general assemblies of Christians of all nations have been held in different cities of Europe and America.

With increasing duties and increasing years, Dr. King's general health and strength suffered severely. His brain being naturally very active, he was troubled with sleepless-

ness, and his pulpit often became a terror to him. After a lengthened rest he recommenced his ministerial work at Kilcreggan, where his ministry was greatly appreciated by the visitors to this beautiful watering resort. His friends were sanguine that he would quite recover and resume work again in Glasgow. A new cause having been opened by the synod in London, Dr. King, whose work in Kilcreggan was limited to the summer months, accepted an invitation to go to the metropolis. In October, 1860, he and his family removed there, where he was most assiduous in his work.

While in London Dr. King accepted a call to a young cause begun in Morningside, Edinburgh. For some time everything went on most favourably, but the labours attached to this new enterprise overtaxed the powers of both mind and body, and his health broke down. His people suggested a temporary release from ministerial labours; but Dr. King, however grateful for this kindness, felt it was his duty to resign his charge, which he did in February, 1873. In the midst of this time of trial he had most sympathetic and cheering letters from old and new friends. Shortly after this his well-wishers in Glasgow presented him with a gift of three thousand guineas as an expression of their esteem for him, and as a recognition of his distinguished services to the church and the world during a ministry of upwards of forty years. He died in London on 20th December, 1883, nearly ten years after he had resigned his Morningside charge.

Dr. King was chosen moderator of the synod in 1863. He was author of "The Office of the Eldership;" "The Lord's Supper" (the latter a book for young communicants); "The Principles of Geology Explained;" "Exposition and Defence of the Presbyterian Form of Church Government."

Rev. William Lindsay, D.D.

In 1765 Albion Street Relief church was built. In 1774 the majority of the congregation returned to the Established Church, and the minority built Dovehill Relief church, Gallowgate. The building, both outwardly and inwardly, was very plain, as were other three dissenting churches adjacent to it. Dr. Lindsay was born in Irvine. He was first settled as minister of Johnstone Relief church, and from thence was called in 1832 to Dovehill Relief church to be co-pastor to Mr. Barr—a minister held in high esteem for his pulpit prelections. In his country charge Dr. Lindsay had been highly successful, and he brought into play in his new sphere those qualities which had marked him out as a rising young divine.

The co-pastorate was one of comparative brevity, but it was characterised by mutual forbearance and a desire to bear one another's burdens. When the whole responsibility of ministerial and pastoral work devolved upon Dr. Lindsay, he was found equal to all its demands. The membership of the church at first increased under him, but change in the character of Dovehill district, and the westward flow of members led to the erection, in December, 1844, of a commodious church in Cathedral Street.

Dr. Lindsay was not what is generally called a "popular" minister. To win applause was wholly foreign to his nature. Sincere and deeply earnest he did not trust to human wisdom, but solely to the grace, wisdom, and strength of the Holy Ghost. He was what I may call a student minister. He knew that he could not be a steward of the deep things of God unless he steeped himself in Bible teaching, and kept himself abreast of the

thought of the day. Hence his people were fed, not with chaff, but with the best grain. Profound in scholarship, and eminent as a minister, he was appointed to fill one of the professorial chairs in the divinity hall of the Relief Church, and retained his post after the union in 1847 of the Secession and Relief churches. His students admired him and looked up to him with filial regard, and the counsels they received from him did not evaporate when they left the hall, but qualified them for the better fulfilment of their work as servants of the Lord. The theological works of Dr. Lindsay, which have been published since his decease, are the best testimony of his worth and fitness for the position which he so well filled.

Dr. Lindsay's catholicity of spirit was most pronounced. Ever ready to co-operate with any Christian brother in spiritual work, he was not backward in such schemes as tended to the amelioration of the condition of the general public. Of the home and foreign missions of the United Presbyterian Church he was a strong advocate, and a beloved daughter was married to one of the foreign missionaries of this denomination. Both by nature, education, and grace she was eminently fitted for this sphere of life. Not long, however, was it her privilege to fill and adorn the position upon which she had entered. Soon was she summoned to the higher life above.

In the midst of his usefulness Dr. Lindsay was unexpectedly called to give in his account. On Sabbath, 3rd June, 1866, he was at his post of duty in Cathedral Street church. After conducting the forenoon and afternoon services with his usual vigour, he returned home. Shortly afterwards he went to get a book from his study, and in a few seconds he died. Very striking and touching was it that on the afternoon he preached from the words,

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation." Dr. Lindsay was succeeded in the pastorate by the Rev. Thomas Whitelaw, D.D., now of Kilmarnock.

As Cathedral Street church was taken for railway purposes the congregation had again to remove, and a new and very handsome building was erected in the west-end of Glasgow, designated Kelvingrove United Presbyterian church. Its incumbent is the Rev. Peter Rutherford.

Rev. John M'Dermid.

THOUGH not one of the prominent leaders of the denomination with which he was latterly associated, John M'Dermid stood high in the estimation of all his brethren, not only of the Free Church, but also when he was a minister of the Reformed Presbyterian Church. He was born in Anderston, Glasgow, in the year 1810; and when only a child the family removed to Renton, Dumbartonshire. His parents were like Zacharias and Elisabeth of old, walking in all the commandments and ordinances of the Lord blameless, and under them he had a godly upbringing. They were members of the Cameronian church of Kilmalcolm, under the pastorate of the Rev. W. M'Lachlan, who, reminding us of the old Hebrew seers, was one of the most characteristic representatives of the Cameronian kirk of Scotland. To reach the Zion on the uplands of Renfrew that was so dear to his parents and himself, as he himself loved to relate in after days, he used to cross the river Clyde to Kilmalcolm. By the faithful fireside teaching at home, and the able ministrations of his pastor, there was enkindled in his heart a strong desire to be an ambassador

of the Cross, and at the age of sixteen he was admitted as a member of the church.

He received his early education at Renton and Dumbarton, and then attended Glasgow University. After a faithful and painstaking attendance at the arts classes, he joined the divinity hall of the Reformed Presbyterian Church, whose theological chair was then so ably filled by Dr. Andrew Symington of Paisley. During the time that he was a divinity student he was a devoted missionary in connection with the Glasgow City Mission. His district was in the north-east of the city, where he was not only incessant in his spiritual labours, but took a deep interest in the welfare of the poor. Often then, as afterwards, did he make the widow's heart sing for joy.

He was licensed by the Reformed Presbytery of Glasgow in 1834, shortly after he had completed his theological curriculum. His preaching while a probationer was highly appreciated, and it was not long ere he received a call to Dumfries, where he was ordained in 1835. This settlement was a happy one for both minister and people. While incumbent there, besides being faithful to his own flock, he also took a lively interest in the benevolent institutions of the town.

In the year 1855 he was called to the newly-formed church, on the south side of Glasgow, which assembled in Greenside Street school until their own place of worship was built in Salisbury Street. From that time down to the close of his ministry he was a man greatly beloved by the people of his charge.

Mr. M'Dermid was ever an earnest and conscientious student and minister, and a loving and affectionate pastor. His people lived in his heart, and they regarded him with reciprocal affection. While a minister of the Reformed

Presbyterian Church he was twice chosen to be the moderator of the synod. His soundness of judgment and firm grasp of its doctrinal standards, coupled with his amiability of spirit, made him the right man in the right place when filling the moderator's chair. Some years before he joined the Free Church he was, with one exception, the only living minister of the Reformed Presbyterian Church of all who had been its pastors at the time of his first settlement. He took a deep interest in the negotiations for union between his own denomination and the Free Church, and it was to him as well as others of his brethren a happy day when these two sections of the church became one. As soon as this union was consummated, the moderator (Dr. M'Lauchland) asked the subject of our sketch to address the General Assembly. His speech made a deep impression upon the court. After this event his church became known as Renwick Free church, South Cumberland Street.

Mr. M'Dermid was no ecclesiastical partisan. Deeply imbued with love for all sincere followers of the Redeemer, he was ever ready to co-operate with ministers of other denominations who held the truth as it is in Jesus. His pure and fervent catholicity of heart made him a universal favourite, and often he was found in the pulpits of his brethren of other denominations proclaiming with characteristic earnestness the "unsearchable riches of Christ."

Mr. M'Dermid, like the late Dr. Mitchell of Wellington Street church, was greatly gifted in prayer. No one was more frequently called upon to lead the devotions of religious gatherings in Glasgow. His soul seemed to be filled with spiritual emotion, and not only was there ever holy aspiration, but likewise clear and pointed petitions for the objects for which God's people had specially met.

When Messrs. Moody and Sankey paid their first visit to Glasgow, no one of all our clergymen was more hearty in giving them a fraternal welcome, or so frequently present at their meetings as himself. On their return visit he was again ready to welcome and bid them God-speed. Among his last visits to the north side of the city was that which he paid, ten days before his death, to be a worshipper at the noon-day prayer-meeting.

Mr. M'Dermid was no born orator, but he was a man full of zeal and of the finest spiritual culture. He would not serve his Master with that which cost him nothing. His sermons and lectures were full of the beaten oil of the sanctuary. From the beginning to the end of each service he was in travail of soul for those to whom he ministered. Some spoke of him as belonging to "the old school" of the prophets; but he knew the moral and spiritual needs of man, and of a necessity he must be Pauline in his preaching. He loved to preach, and hence up to three or four years before his death he was reluctant that any one should share with him his ministerial work. It was his earnest wish that he might die in harness, and his petition was granted. He died as he lived—full of faith, hope, and calmness. From his early years till his death he was ever Nathanael and John like. His whole deportment as a citizen, friend, and minister was in fine harmony with what he believed and taught.

Towards the close of a sermon on "National Religion," which Mr. M'Dermid, as retiring moderator, preached before the synod of the Reformed Presbyterian Church in May, 1868, he said: "Fathers and brethren, it is exactly twenty years since I stood before this court in the place and in the position which I occupy to-night. The subject of my discourse twenty years ago was 'The Reign of Christ

the Want of the Age and the Hope of the Nations.' In substance, though not in form, that is my subject to-night; and, after twenty years' experience, I may be permitted to testify it as my belief, that as there is no saviour for sinful man except the Lord Jesus Christ, and no religion that sanctifies and makes meet for heaven save the Christian religion; so there is no hope for the good government of the nation but in the reign of the Man of God's right hand."

The last sermon he preached was to his own congregation on Sabbath, 5th February, from 1 Peter iii. 10, and his last visit was on Friday, 10th February, to a member of his church who had been long ill. On that day he was suffering much. He was very ill on Sabbath morning, 19th February, but towards mid-day he became a little better. In the evening, when three of his elders called to see him, he was reading a book. He expressed his thankfulness for feeling so much improved, and hoped that by a new day there would be better symptoms; but as the morning dawned he suddenly grew worse, and at seven o'clock on Monday, 20th February, 1882, he unexpectedly "fell asleep in Jesus."

Rev. Alexander MacEwen, M.A., D.D.

WAS born at Howgate on 5th April, 1822. His father, a well-known minister of the Anti-burgher Secession Church in that village, was a shrewd and independent man, of scholarly tastes and considerable literary ability. His mother, Mary Henderson, was a woman of strong character, but specially noted for her kindness to the poor. She exercised much influence upon her family, and especially

upon Alexander, her youngest son. Heavy were her anxieties and cares when her husband died in 1827, leaving her with the charge of twelve children ; but she surmounted them, removing for their sake to Glasgow.

When Dr. MacEwen was in his thirteenth year he entered Glasgow University, by the professors of which he was justly regarded as a youth of much promise. Young MacEwen, when his college curriculum was over, entered the divinity hall of the Secession Church, and became "well furnished" in all those qualities which distinguish a true servant of the Lord Jesus. In order to still further equip himself for his future ministerial career, he spent three terms in Germany with some of his contemporaries of "The Golden Fleet" elsewhere referred to.

Early in 1845 Dr. MacEwen finished his theological studies, was duly licensed, and after a brief probationership was ordained as the first minister of Helensburgh Secession church. The settlement was a hearty one, and he met with great encouragement on the threshold of his work. For eleven years he was the popular minister of that beautiful and rising watering-place. In 1856 he received and accepted a call to be minister of Claremont church—a new cause in the west-end of Glasgow. Its membership at that time was nineteen. In less than three years the church was filled, and the various departments of congregational effort were fully equipped under a well chosen staff of office-bearers. Fresh schemes for the extension of Christ's kingdom were successfully begun and maintained, with the result that Claremont church became one of the model churches of the denomination.

Although Dr. MacEwen had such a favourable beginning, there soon arose a stormy controversy as to whether the congregation should be allowed to use an organ as an

aid to the psalmody. As in similar changes, forbearance was lacking. One synod had decided against this new feature in the service of praise. It was brought under review at another, and was again condemned. But the old order changeth. Through Dr. MacEwen's prudence and management instrumental music was justified and sanctioned before many years had passed, and the benefit was extended to the whole denomination.

Dr. MacEwen's responsibilities as a leading minister of the denomination and as a citizen grew with his years. He was a prominent member of the first Glasgow School Board, a valuable reformer in University affairs, and an active promoter of the cause of Christian union. In church courts he became a recognised "leader" very early in life. Loyal to his denomination, and ever helping in those measures which were for the moral, spiritual, intellectual, and temporal benefit of his fellow-men, he was conspicuous for his catholic spirit and was held in the highest regard throughout the country. Ultimately he overtaxed his strength, and after a struggle with increasing weakness, in which he required occasionally to withdraw from active duty, he had at last to yield, bowing humbly to the Higher will. In the valley of the shadow of death he had no fear. God was with him, and his Saviour was his all and in all. Thus writes the son in his father's biography: "His favourite theme was the tender mercy of God. Luther's psalm gave him special comfort and strength. He died as he had lived—manly, unselfish and hopeful." On 4th June, 1875, he laid down his armour and received the victor's crown.

Dr. MacEwen was a consistent follower of Him who does not break the bruised reed. He had a stern word for those who deserved it, but a warm invitation and welcome for the

penitent. The aged pilgrim weary of the "dusty way to death," he encouraged by speaking of the rest reserved for the people of God; he cheered the bereaved by reminding them that as Christ died and rose again, there shall be a resurrection of those who sleep in Jesus. He always had a smile and loving words for the young, to whom he was accustomed to give his benediction on beginning their journey through this world.

Rev. Alexander Macleod, D.D.,

Was born in Nairn in 1819. His parents removed to Glasgow when Alexander was a boy, and took up their abode in the east end of the city. They sent their son to the famed school of St. James' parish in Great Hamilton Street. The chief teacher at that time was Mr. Macnab, who speedily saw that the lad from the North was possessed of high intellectual endowments, and he did all he could to encourage the promising youth in his school curriculum. After Macleod had attended the school for three or four years he entered the University of Glasgow. When this curriculum of study was finished he joined the divinity hall of the Relief Church, where he honourably acquitted himself. He was licensed as a preacher of the gospel in connection with the Relief Church in 1843.

In 1844 the young probationer accepted a call to the West Relief church of Strathaven, where he was soon regarded as one of the rising young ministers of the period. He introduced what by some worthy Stra'ven people were considered innovations in the services on the Lord's-day: such as the delivery of a sermon to the children, for which he was naturally highly gifted. No

sooner was this innovation begun than it was appreciated. Feeling that, in addition to the duty and privilege of attending the house of God on the Lord's-day, his congregation should have a weekly meeting for prayer, he held one and found it numerously attended. Then he inaugurated a course of evening lectures at which, besides the usual literary food given at such gatherings, the progress of the gospel at home and abroad was narrated. Till he left Strathaven he continued these praiseworthy services; and when the day came on which he removed to Glasgow the people of that town and neighbourhood acknowledged that they had lost a real benefactor as well as an able minister.

When John Street Relief church of Glasgow saw that the period had arrived when their revered and highly honoured minister should have a colleague, they looked to the gifted and popular young Relief minister of Strathaven, and he became Dr. Anderson's colleague and successor, being settled in this charge in 1854. From the beginning of his ministerial career in St. Mungo his popularity was great. All classes of the Christian community relished his characteristic, fresh, and vigorous preaching. His devotional services were highly spiritual and soul-enriching. It was during his pastorate that the old church was taken down and a handsome new one erected. After this event all bade fair for a long and bright co-pastorate; but the members of the Presbyterian church of Liverpool, who resided in Claughton, Birkenhead, started a new cause in that rising and prosperous locality. This enterprise was well supported by Mr. S. Stitt and others resident in that district. Having erected a new church a hearty call was given to Dr. Macleod, who accepted it, and was inducted on 19th March, 1864. His pastorate there was a grand

success, as he was honoured and loved by each member and adherent of the congregation.

A man of large mind, Dr. Macleod was to be found on the platform with ministers of all evangelical bodies. He was chosen moderator of the English Presbyterian synod, in the twenty-fifth year of his ministry at Claughton, and as this was their minister's semi-jubilee his congregation presented him with an illuminated address and a purse of sovereigns. In 1864 the University of Glasgow conferred on him the degree of doctor of divinity.

His "Talkings to the Children," "The Children's Portion," and "The Gentle Heart," have passed through several editions. His addresses to his young folks on "Lizzie Laird," which appeared in a leading monthly, owed their publication to the following reasons as told me by himself: "Lizzie was a native of Larbert parish, and her spine having been injured by an accident when she was eighteen, for the long period of forty-two years she was bedridden, and was nursed by her only relative, her deaf and dumb sister. Her patience and trust in God were so great that I felt it would be good for my congregation, who were mostly of the better class, to know that though poor and helpless the love of God had made Lizzie's life a real happy existence, and then point out to them how much lay in their hands to be co-workers with God in alleviating the misery and poverty around them."

After a long and useful life Dr. Macleod, after a brief illness, fell on sleep on the 12th January, 1891. Some days before his death he said that his body was not to be placed in a shroud, but wrapped in his plaid, as was done to an old Highland soldier. His request was attended to.

Rev. Norman Macleod, D.D.

"HEREDITY" seems to be suggested, if not taught, in that commandment which warns us that God visits the iniquities of the fathers upon the children to the third and fourth generation, because these words naturally imply that the virtues of the fathers will descend to at least as many generations. Be this so or not, the subject of this pen-portrait inherited the accomplishments which gave dignity and grace to his father and grandfather, and to the partners of their joys and sorrows. Norman Macleod's grandfather was a *noble* man, and, like one of old, he loved to dwell among his own people in the Highland parish of Morven, and minister to them in holy things. The manse here used to be the favourite summer resort for young Norman who in later years embodied his recollections thereof in his "Reminiscences of a Highland Parish." The wife of this Highland patriot was tender-hearted and wise. Norman's father was parish minister at Campbeltown. He was a remarkably handsome man, with a character as beautiful as his face. His wife was affectionate as a girl, and was a loving wife and mother, to whose discipline the husband committed the children. With such "forbears" is it a wonder that Norman turned out the lovable man he ever showed himself to be? His Celtic descent and his early surroundings may also have had something to do with the formation of his poetic character.

Norman was born on 3rd June, 1812, at Campbeltown, within sound of the "melancholy main." As a boy and as a man he was filled with love for the sea and for those who go down thereto in ships; as well as for the hills of his own and other lands. As a lad Norman possessed the

imagination and the humour which made him, without exception, the most popular minister of his day. When at school he was fond of adventure, but as the days of raiding and piracy were over in Scotland, he could only play at soldier and sailor. When an excursion was made into the neighbourhood of Campbeltown he called it an expedition against the enemies of his fatherland, who had by some means got possession of the country behind the Machrihanish sands. When he went a-sailing it was not an uneventful voyage over a calm sea, but a dangerous chase after pirates on a turbulent ocean.

One amusing instance of the exercise of his imaginative faculty may be given. Being attacked by some chest disease, he named the leeches which were employed in his cure after certain well-known individuals. As he was a clever mimic, he imitated the voices of these persons in the dialogues into which he entered with the leeches, scolding one for its failure in duty, and praising another for the excellent way in which it answered the purpose of its being.

In 1825 his father was translated from Campbeltown to Campsie, in Stirlingshire, and Norman was taken from the murmur of the sea to the quiet beauty of this parish, the minister's manse being at the opening of the famous Campsie Glen. About this time he went to college, where his career was not remarkably distinguished, although he then displayed the brilliancy, originality, and versatility of mind for which he afterwards was renowned. It was not long till he became known as an acquisition to every gathering, and it was noticeable that in the social circle he soon became the centre round which the best and brightest members of the company delighted to assemble. No marvel it was so, for there flowed from his mouth, in an

almost unceasing stream, quotation, apt anecdote, spontaneous, ludicrous rhyme, and laughter-causing joke.

Norman broke the sameness of his college studies by a visit to Germany, where he met "Good old Weissenbourn," the cultivated yet eccentric scholar, and Melanie, the court beauty, who seems to have fascinated, among many others, the big and burly Highland youth. On his return to his native land he resumed his theological curriculum in 1835. Although he studied hard, he never was what might be called a good classical scholar, but in knowledge of human nature he occupied high rank, and his acquaintance with the works of Wordsworth, Goethe, and Shakespeare was perhaps unequalled by any of his ministerial brethren. His oratorical gifts were of a high order. At the Peel banquet in 1836 he made "the speech of the evening" in reply to the toast of "The Students of Glasgow University." So powerful was this oratorical effort that Peel owned he was greatly impressed by it.

At the close of session 1837-38 Norman was ordained as minister of Loudoun parish. Difficult was the work before the young minister. His parishioners consisted chiefly of two classes — the farmers, who were admirers of the Covenanters, and who cherished, as beyond price, mementoes of these heroic men; and the weavers, who were chartists, some of them indifferent to religion, and others claiming to be infidels. The morality of some of these men was very low, and their profanity was enough to make a man of Norman's nature shudder. He buckled himself to his task of improving the moral and spiritual condition of these men. Visiting every house in the parish, and entering into the family life of the inmates, he let the people know that in him they would find a pastor and a friend. Nor did he decline arguing with the keenest

radical. After listening patiently to the arguments of one of this body, he said that the carrying out of chartist principles would bring about national bankruptcy, but the worthy Loudoun political economist calmly declared: "Even if this were to happen, dod, I'd risk it."

Norman backed up his house-to-house visitation by opening classes for the improvement of the ignorant among his people, Sabbath schools in which the children were taught, and by holding week evening services. At one of these, an interruption taking place, the young minister called attention to the evident intention of the interrupters to break up the meeting, and the audience supporting him, several young men ignominiously thrust out the disturbers.

In the Non-intrusion question Norman Macleod at first took little interest; but when a deputation visited Loudoun, and strove to create dispeace in his congregation, his spirit was stirred. Donning his armour, he secured the loyalty of his people by an earnest address, and then dashed into the fray outside with Highland enthusiasm. He was a member of the '43 Assembly.

The same year found Dr. Macleod minister of Dalkeith, a somewhat different parish from the Ayrshire one. If the Loudoun men were freethinking in their tendency, they were men of keen intellect, fond of books, and could be reasoned with; although not a few of them resembled the Scotswoman who told her minister that she was open to conviction, but she would like to see the man who could convince her she was wrong. The Dalkeith working-men were Gallios—they cared for none of these things. Poverty, ignorance, vice and squalor abounded in such localities as "Little Dublin." But the minister showed what could be done by an energetic man. He set going week-day religious

meetings, associations for mutual improvement, sewing and other classes, loan clubs, mission stations, Sabbath schools, and enlisted in the war against vice and drunkenness almost every communicant in his church. Soon the condition of the people improved, and Dalkeith rang with blessings on the name of Norman Macleod.

In 1845 Dr. Macleod was the General Assembly deputy to America. In 1851, shortly after his return from a tour in Prussian Poland and Silesia, he was inducted as minister of the Barony church, Glasgow, and married in the same year the accomplished Catherine Ann Mackintosh. The population of the Barony parish at this time was about 87,000, and the number of churches for the use of this vast multitude was far from equal to their necessities. In this crowded parish Norman again proved his capacity as an organiser. In response to his call for "living Christians," a host of workers came forward, and the same agencies which proved so successful in Loudoun and Dalkeith were again put into operation, but on a larger and more efficient scale, while the fruits of this many-sided work were more abundant and satisfactory. The parish was divided into twelve districts, each with its own corps of willing and earnest workers; school accommodation for 2,000 children was provided; 1,400 scholars attended the Sabbath school; penny savings banks and refreshment rooms for the sale of cheap, yet good, well-cooked food for the working-classes were started; and of his congregation he made "an association" for united evangelistic and benevolent work!

When the disciples of John the Baptist asked the Lord Jesus if He were the expected Messias, one of the proofs given by Him of the truth of His claim was, "To the poor the gospel is preached." Dr. Macleod in 1857 began a

series of special services to the "residuum," or "submerged tenth," as the "lapsed masses" in the lowest stage of misery and poverty are now-a-days called. These meetings were attended by those whom the Barony minister wished to reach. To the meeting-place came from the low streets and lanes men with fustian jackets, and women bareheaded or with old shawls round their matted hair, and dressed in shortgown and petticoat. Members of the miserable class, between two representatives of which our Lord was crucified, were there, but no complaint of stolen Bible, or psalm-book, or cushion, was ever made by the regular attenders at this place of worship. Highlander, lowlander, "exiles" from the island which holds the "finest peasantry in the world," and wanderers from the land which boasts of its "roast beef," were frequently present at these services, and in their various dialects each and all witnessed that they "liked the doctor." Nor was this affection confined to these poor people. The wealthy respected him, but the working men and women claimed him as specially their own, and spoke of him as "Oor Norman."

Hundreds of the attenders at these special services were "plucked as brands from the burning" and joined the church. Perhaps a brief description of "the doctor," as he stood before his audience, may not be considered amiss at this point. Tall and stout in frame, with a broad, but not high, brow, a firm and expressive mouth, ruddy cheeks, dark brown hair, kindly eyes, and a face expressive of buoyant reliance; he was what a female admirer said of him, "a buirdly braw man."

In 1860 he became connected with *Good Words*, in which periodical appeared many of his works, such as "The Gold Thread," "The Old Lieutenant and his Son," "The Starling," etc.

A visit to India as a deputy of the General Assembly to the Calcutta mission might almost be called a "triumphal progress." Welcomed by Church of England bishop and humble native catechist, conversing with dignitaries and educated natives, and fêted by Indian potentates, the deputy was prostrated through his abundant and onerous labours. Returning to his homeland, he was warmly received by the General Assembly; but, alas! the strong man had grown feeble through broken health, and on Sabbath, 16th June, 1872, he entered into the place "where congregations ne'er break up, and Sabbaths have no end." His death was grieved over at home and abroad, and mourners from all classes, to the number of 3,000, followed to the grave the remains of "Oor Norman." Nor was the sympathy of royalty awanting. Dr. Macleod was the favourite chaplain of the Queen, and her Majesty shared in the national condolence at his death.

I have already referred to Dr. Macleod's possession of imagination and humour. It is necessary to add that in pathos he was not deficient. His unpublished sermons were better than those printed; his platform orations were superior to his sermons; and his conversation was better than his speeches. Indeed, in them he was at his best. Large hearted, he was fond of children, and ever kept his word to them. Sharing their amusements, he was both comrade and father to his family, and to him they made known their difficulties and received wholesome advice. Never fussy, he sternly reproved any selfish action or "fib," but he restored to his favour the repentant person, and never again alluded to the matter. True to his friends he ever was, and his racy letters to them were often embellished by quaint little humorous drawings. A faithful pastor, and specially attentive to the sick and afflicted, he

was often the recipient of small yet cherished tokens of their love.

The following extract from his last sermon might be called Norman's motto through life :—

"I desire to be broad as the charity of Almighty God, who maketh His sun to shine on the evil and the good; who hateth no man, and who loveth the poorest Hindoo more than all their committees or all their churches. But while I long for that breadth of charity, I desire to be narrow as God's righteousness, which, as a sharp sword, can separate between eternal right and eternal wrong."

Rev. George Marshall Middleton.

The parents of the Rev. George Marshall Middleton were of the seed of the righteous. They belonged to Glasgow, his father being an elder in Dr. King's church. His mother was a mother in grace and much esteemed. Ere he entered his second decade it was the ambition of the subject of this sketch to be a minister of the deep things of God. Diligent was his study in the arts classes and assiduous his attendance at the theological hall. His license to preach was speedily followed by a call to the United Presbyterian church at Kinross. Settled there, Mr. Middleton soon won the affections of the people. He was not destined to remain in this charge, his services being ere long appropriated by Gordon Street congregation, Glasgow; and he was appointed colleague and successor to the venerable and venerated Dr. Beattie, a co-pastorate which endured but three years. As sole pastor Mr. Middleton proved himself one of the ablest and brightest

young ministers of his day, and it was fondly hoped that his career in Glasgow would be one of long and great usefulness in his native city. This seemed likely to be realised. Under Mr. Middleton's ministry the church prospered, and, aided by willing office-bearers and an attached people, the church organisations flourished, while the pews of the new and beautiful edifice in St. Vincent Street were rapidly filled.

But his private and public duties were too onerous for him. Gradually his bodily health became impaired, and it was manifest to his flock that he must for a time cease from work. His people trusted that this entire release from active duty would, in the course of two or three months, bring about invigorated health and strength. Although he so far recovered as to be able to resume his work, he felt it was his duty to resign his charge; and he would have resigned, but the fiat went forth, "Come up higher." He obeyed the command, dying at Moffat on 3rd July, 1866, while on his way home from Jersey. Aged but forty, he had been a minister for sixteen years; but I am tempted to say that he had been a preacher for many more years before he was placed. Well do I remember him giving an address to the scholars of my Sabbath school in High Street on the first Sabbath evening of 1839. His subject, "The Flight of Time," was well prepared and affectionately delivered with an earnest calmness wonderful in a youth in his thirteenth year. At that early period did he manifest those qualities which beautified his mental and spiritual character as "a man of God."

Rev. Principal James Morison, D.D.

"Better is the end of a thing than the beginning thereof." These words of King Solomon are pregnant with meaning —scientific, intellectual, moral, or spiritual. From the beginning of this century till the present time the progress of science has outstripped the imagination of scientific minds, and what fifty years ago would have been regarded as almost supernatural, is now of daily occurrence. The same principle holds equally good in the intellectual and the doctrinal. But it is to the latter I most refer. Take, for example, the Fatherhood of God, the doctrines of infant salvation and the atonement, the spirituality of the kingdom of Christ, and the rights of conscience. The change of opinion on what I may call the Christian's Magna Charta has not been brought about without great mental and self-denying struggles on the part of earnest leaders of thought; and we should be filled with thanksgiving to God for what they have done, and sternly resolve that this religious freedom won by them shall never be tampered with.

On Monday, 13th November, 1893, there died in Glasgow the Rev. Principal Morison, D.D., father and founder of the Evangelical Union of Scotland. Born in Bathgate in 1816, his father was the much-respected minister of the United Secession Church of that town. In the academy of his native place young Morison got his rudimentary education, and evinced that mental capacity which distinguished him as a student in the arts classes of Edinburgh University. In taking prizes he was the foremost of his fellow-students.

When his college studies were finished he passed on to

the theological hall of the United Secession Church, where he maintained the reputation he had won in his earlier scholastic days. While all the professors of the divinity hall held him in the highest respect, the Rev. Dr. John Brown was pre-eminent in his attachment to him. The duties entrusted to young Morison were accomplished to the satisfaction of this revered professor.

After his curriculum of divinity was finished, in the spring of 1839 he was licensed by his presbytery to preach the gospel. His course, as a probationer, was a brief one. In the pulpits both of city and country churches his preaching was so highly appreciated that ere long different vacant congregations were anxious to have him as their minister. Of these calls he accepted that from Clerk's Lane church, Kilmarnock, in 1840. He had not been long settled in this charge, and was enjoying great popularity not only among his flock but also in neighbouring churches, when rumours arose that he was unsound in the faith, that his sermons were impregnated with heresy, that he was not preaching Calvinism but Arminianism, and that he had broken his ordination vows. These rumours led to a great deal of excitement in and around Kilmarnock. To put a stop to them, four months after his settlement he met privately with a committee of his co-presbyters, and on 2nd March, 1841, he was summoned to appear before the presbytery on the charge of preaching that Christ made atonement for all men, when, after a prolonged debate, he was suspended. Against this decision Mr. Morison appealed to the synod. It met in Glasgow on 7th June, 1841, in Gordon Street United Secession church. Its proceedings commenced on Monday, and continued till Saturday morning at half-past two o'clock, when it closed by suspending Mr. Morison from the office of the ministry

in connection with the United Secession Church. The scene was the most solemn I have ever witnessed. Deep silence reigned when Mr. Morison rose to reply to the decision of the synod. Calmly and solemnly he said, "Sooner let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, than this prohibition will prevent me from preaching the glorious gospel of Jesus Christ." Fifty-two years have passed away since that solemn and touching event took place, from which have issued great and rich blessings to the Church of Christ at home and abroad.

Dr. Morison's ministerial career did not suffer by the decision of his Church. The most of his people stood firmly and heartily by him. He continued minister and pastor of Clerk's Lane church till he accepted the call by a congregation formed in Glasgow in 1851. Those who composed this infant cause met in the large hall of the old Assembly Rooms in Ingram Street. Dr. Morison's popularity rapidly increased the membership, and the meeting-place becoming too small, a beautiful and comfortable church was erected in Dundas Street. Some years after Dr. Morison's settlement his general health and strength proving inadequate for all his onerous labours his son-in-law, the Rev. George Gladstone, was elected his colleague. That appointment has proved a great blessing to Dundas Street church.

No ordinary man could have begun and carried on for half-a-century the numberless duties of a new denomination. Dr. Morison had every quality which fits a man to be a leader among his fellows. His zeal and enthusiasm were tempered with wisdom and tact. His energy, faith, and hope were as great as was his belief that his cause was just. No wonder need be felt that he and a trio of like-

minded ministers founded a body which in fifty years has grown from four congregations into almost one hundred.

In 1843 Dr. Morison instituted the E.U. Theological Hall, in which for some years he was the sole professor. Up to the last this work was dear to him.

Dr. Morison's literary labours were marked by scholarship and depth of thinking. A frequent contributor to the *Expositor*, his commentaries on Matthew and Mark have been lauded by theologians and others. These and other invaluable writings well earned for him the honorary degree of doctor of divinity which he received from one of the American Universities as well as from the University of Glasgow.

It is painful to reflect that for many years Dr. Morison did not enjoy that ministerial fellowship with his brethren in the ministry of the other denominations which his piety, learning, and spiritual power so well deserved. Some declined his friendship because he had been suspended from the ministry; others because they considered his teaching unscriptural. Although this state of matters grieved him, yet he bore his isolation calmly. Happily brighter days came, and the name of Principal Morison was honoured everywhere. This was shown when, at his jubilee gathering on 10th July, 1893, he was presented with an illustrated volume containing his photograph, and an address signed by nearly 2,000 members of the United Presbyterian Church. But the end of his earthly pilgrimage drew nigh, and after a brief illness Dr. Morison fell on sleep, in his seventy-eighth year.

Rev. James Paterson, D.D.

At the beginning of this century the town of Dumbarton had little fame as an industrial centre, its bottle work chiefly giving employment to the resident population. When this calling ceased many of the people left for work elsewhere. Other industries, among them shipbuilding, sprang up and flourished, and for several decades Dumbarton has been renowned for its steamboat building. By the enterprise and talent of Messrs. Denny Brothers, Messrs. Macmillan & Son, along with others, the town has reached its present position, which the intelligence of its inhabitants will no doubt enable it to retain. Here, in the first year of this century, the subject of this sketch was born. His parents were God-fearing persons and gave their son a fairly good education.

After young Paterson's academic course was over, he got a situation in a lawyer's office, in which he succeeded very well, and prosecuted those studies which seemed likely to qualify him to be a lawyer. After his arrangements for carrying out this plan had been made a "change came o'er the spirit of his dream." At that time he was a member of the Established Church, but not feeling satisfied with his connection with the Auld Kirk, he after a season of deep and earnest anxiety about his spiritual condition found the pearl of great price. Having scruples about continuing his legal studies, he at length abandoned them, and resolved to devote himself to be a minister of the gospel. With this view he entered the University of Glasgow and became one of its honoured graduates. To maintain himself in his student's curriculum he taught privately and acted as one of the missionaries of the Glasgow city mission. He was

held in high respect by the committee, by his fellow-labourers, and by those who came under his care.

His growing convictions led him to change his views on the subject of baptism, and he left the Presbyterian denomination and joined a Scotch Baptist church, which met in a small meeting-house in Portland Brae. Its minister was Dr. Sheriff, although Dr. Paterson was sometimes called upon to officiate. He afterwards separated himself from this church, and along with three brethren formed a new cause. Their first meeting was held on the 29th October, 1829. When they again met on the 8th November, 1829, they and other sixteen new members partook of the Lord's Supper, after which they with all solemnity declared themselves a church of Christ, and appointed Dr. Paterson their pastor. They met in a hired room, and subsequently in a building in Inkle Factory Lane, where formerly had met the first Secession church in Glasgow. It ultimately became the property of a leather merchant who used the lower portion as a warehouse for his goods, while the galleries were united by a flooring and used as the first place of meeting of this small church.

When Dr. Paterson commenced his ministerial life he had neither a fine looking temple, a large membership, nor big stipend; but his ability, earnestness, enthusiasm, and zeal soon changed all these. The young church gradually augmented its membership, and the preacher was greatly valued not only by his own flock, but also by members of other denominations. The various church organizations flourished, and in the course of five or six years the place of worship became too small: a new church with a hall and other rooms for meetings was erected near the foot of Hope Street on its west side. In this building Dr. Paterson laboured faithfully. He was an able, all-round preacher,

besides being famed for his lecturing power. During twenty years he lectured upon the Psalms, Isaiah, the four Gospels, and several of the Epistles. All his lectures and sermons were written at length.

His studies in material science were his delight, and he found them useful both in and out of the pulpit. He contributed to some of our serials papers on the harmony that exists between Christianity and science. In the famous course of lectures to young men delivered fifty years ago in the Tron church, Glasgow, Dr. Paterson's name appeared. His theme was, "Temptations of young men to infidelity." The other lecturers were: Rev. Drs. Wardlaw, Heugh, Anderson, Buchanan, Smyth, Symington, and Robson. What a galaxy of able clergymen in that fifth decade in Glasgow! When the leading temperance reformers issued a quarterly temperance magazine, Dr. Paterson was appointed its editor. The new schemes of philanthropy both for home and abroad started fifty years ago were supported by him. The last time I heard him speak was at a meeting held in the Trades' Hall, Glassford Street. His remarks bore chiefly on the spirit in which all our enterprises should be carried on as laid down in first Corinthians thirteenth chapter.

In 1846-7, at the urgent request of the directors of the Glasgow Commercial College—a new educational association for young men, which ultimately developed into the Glasgow Athenæum—Dr. Paterson conducted classes which met in the Andersonian University, George Street, and taught them logic and rhetoric. They met at 6 A.M., and were eminently successful. Many of his students, who afterwards became prosperous and useful citizens, attributed their success, in a great degree, to the benefit derived from what they learned in these classes, and from the influence of their able tutor.

As years rolled on Dr. Paterson's general health and vigour got weakened by the way. With him in the gloaming of life his people deeply sympathised. They were willing to give assistance to ease him from the more onerous part of his work, and after earnest deliberation he accepted this kindness. Mr. Samuel Chapman, now minister of Collins Street Baptist Church, Melbourne, became co-pastor with him in 1870. His health and strength rallied after this, and at the urgent request of the Baptist Union of Scotland he cordially undertook the instruction of their students in theology. As long as his health permitted this new sphere of work was a delight to him, as he was so well qualified for it. His fame as a theologian was well known not only in his native land but also in America. One of its universities conferred on him the honorary degree of doctor of divinity. Although often requested to publish some of his ablest sermons on important doctrinal subjects, he persistently refused. Piles of manuscript time after time he committed to the flames; this he regretted afterwards, as they would have proved serviceable to him in his chair of theology.

Dr. Paterson's jubilee as pastor was celebrated in 1879, on which occasion an address was presented to him along with £500. At his request this sum was invested to found a bursary in the Glasgow University to help young men in the pursuit of their studies in the arts course.

After a long and useful life this ambassador of Christ, faithful citizen, and friend to all those who co-operated with him in furthering good-will to man, fell on sleep in 1880. "One soweth and another reapeth:" so the infant cause that had at its inception in 1829 Dr. Paterson as its first minister continues to this day, and is now—at Adelaide Place—one of the large and useful churches of Glasgow.

Rev. William Pulsford, D.D.

In beginning or carrying on successfully any undertaking faith and hope are essential. Without them all our work would be destitute of vitality. The persons who started Trinity Congregational church possessed these two qualities. Judging outwardly, there was not much to inspire them to go forward in their laudable scheme of church extension. Hope, however, led them to believe that ere long the district in which they meant to plant their church would be well populated, and they had strong faith in the capabilities and powers of the ambassador of the gospel they intended to secure, viz., the Rev. William Pulsford of Albany Street Congregational church, Edinburgh.

William Pulsford, born at Torrington, Devonshire, in 1822, was educated at Stepney and Cambridge, and had a three years' theological course at Halle, Germany. He was not an unknown minister of the denomination. From the time he left England for Scotland until he received this call his fame had been rising. With no gifts likely to dazzle the imagination, his sermons were searchingly deep, finding their way into the heart, and ennobling those who listened with the understanding and conscience. The effect of such discourses became soon apparent. The thirty-three members who had initiated "Trinity" found their trust had been well placed, and "the little flock" soon became a strong congregation.

Dr. Pulsford commenced his labours in the Queen's Rooms on 11th February, 1864, and in 1865 the beautiful church in Claremont Street was erected. It was opened on 30th April by the Rev. Dr. Thomas Binney of Weigh House chapel, London—in his time one of London's

most famous Nonconformist ministers. Dr. Pulsford conducted the devotional part of the service: his first prayer was deeply solemn, and overflowed with adoration and thanksgiving.

On the occasion of the twenty-second year of his ministry in Glasgow, and the fortieth of his pastoral life, the members and adherents of his church presented him with an illuminated address, signed by upwards of six hundred persons, expressing their strong and loving sympathy for him.

As with all thoughtful men time mellowed Dr. Pulsford's powers, while it increased his earnestness. This improvement manifested itself on his congregation, leading them to more earnest devotion and zeal for the glory of God both at home and abroad.

In 1870 Dr. Pulsford received four calls in six weeks to leading Congregational churches in England—all of which he declined. One of them offered him a stipend of £1,200 —£600 more than he had in this city at that time. In 1871 he was elected chairman of the Congregational Union of Scotland.

As a pastor Dr. Pulsford was greatly beloved both by old and young. Prudent, sagacious, and able to adapt himself to their circumstances, he went in and out among them to their gratification and benefit. Sympathetic in disposition, he was ever a consoler in times of sickness or anxiety. Large-hearted, he did not devote his attentions to the members of his own denomination, but co-operated with his ministerial brethren of other churches, as well as with laymen, in all manner of work likely to improve, either socially or spiritually, the condition of his fellow-men. As a member of the boards of several Glasgow institutions, his judgment was often deferred to by the other members.

His onerous church work, combined with the weight of

increasing years, began to tell upon his health. His people cheerfully granted him a release for a time from ministerial labours. Strengthened thereby, his congregation hoped he would be restored to his former health, and that he might again go out and in among their households. But this hope was not to be realized. The best medical skill failed to restore him to health, and on 15th June, 1886, he calmly and resignedly entered into his rest and reward in the sixty-fourth year of his age.

Dr. Pulsford received the honorary degree of doctor of divinity from the University of Glasgow in the year 1868. His only important literary work was a volume of sermons issued in 1872.

During the latter part of Dr. Pulsford's ministry it was cheering both to the office-bearers and members of the church that, although he was long unable to fulfil his ministerial work, its prosperity was not affected thereby. After his death many of the congregation were afraid that it might suffer in its general welfare. That this might not take place it was deemed very desirable that one should be chosen who was well known for pastoral ability and esteemed by his brethren in the ministry, and also that this choice should be unanimous. After due deliberation it was agreed to call the Rev. John Hunter of Hull to be Dr. Pulsford's successor. The call was accepted by him, and on Sabbath, 2nd January, 1887, he entered upon the ministerial labours of Trinity Congregational church. Since his settlement he has been unwearied in his Master's work. The accommodation is too limited for the numbers wishing to be connected with the church; while its institutions were never in a more flourishing condition than at present. Lately the senatus of Glasgow University conferred upon Mr. Hunter the honorary degree of doctor of divinity.

Rev. Alexander Raleigh, D.D.

THE patriotic Jews of old boasted that they were of the seed of Abraham, and, therefore, they were specially the people of God, and the true and genuine representatives of Divine truth. In Scotland in later days some members of the Covenanting Church had a little of this spirit interwoven into their faith and doctrine. No doubt they gave evidence that they had a good ancestry by their many self-denying actions. They forfeited their lives on the scaffold or the battle-field for the doctrines they firmly believed. To them we chiefly owe the civil and spiritual privileges which we this day enjoy.

The parents of Dr. Raleigh were members of the Cameronian body, better known by the name of the Reformed Presbyterian Church. They were a God-fearing couple, and loyally adhered to all the tenets of this church, looking upon them as the only true interpretation of the will of God. In the upbringing of their children they were most scrupulous, and ever anxious that from youth their little ones should know the holy scriptures, and in course of time become members of that church which their parents so greatly loved. However much their son Alexander valued the scriptural teachings of the church in which he was brought up, he made profession of his faith in Christ in one of the Congregational churches in Liverpool. Its doctrinal views were more in unison with the convictions of his own mind and heart than were those of the Cameronian body. At this time he was in business in Liverpool, whither a few years before his parents had gone from Dumfries.

The first Christian work upon which Dr. Raleigh entered

was that of the Sabbath school, the duties of which made a deep impression upon him. Called upon to give an address to the Bible-classes, he delighted and astonished those who listened to it, so well adapted was it to the audience. Two of his friends recognised that he had gifts for the ministry, and advised him to study for it. Several difficulties stood in the way for the accomplishment of this, but these were overcome, and in March, 1840, he left business and began to prepare himself for the ministry. Although not favoured with robust health during his curriculum, yet he stuck to his studies, and did his class-work well. It was a surprise to young Raleigh when informed that his name was on the list of preachers, for he did not expect it. He said, "This is the beginning of my public work for the Master. I will seek His help, and do my best." He soon acquired popularity as a preacher. Searching the deep things of God his powers grew greater, and the influence over men which he was to wield in after life began to be felt.

In the April of 1845 Dr. Raleigh was ordained in Greenock. Settled there, his ministry was characterised by great energy and earnestness. He was beloved by his own flock, honoured by the members of other churches, and highly esteemed by the seafaring men who worshipped in the Seamen's chapel. In the summer of 1847 he was obliged to rest for a time. Resuming his labours in good hope of continuous health and strength, it was not long ere he felt that he must resign his charge. His people were deeply sorry that this step had to be taken, for in losing him they knew that they would lose not only a pastor but also a sympathetic friend.

Leaving Greenock in July, 1848, he spent two years after this in seeking health, which was so far restored that

he was able to take charge of a church in Masborough, a suburb of Rotherham. Five years of his ministry were passed very pleasantly here. In April, 1855, he accepted a call to West George Street chapel, Glasgow, and on 1st July, 1855, he commenced his ministerial work, which proved him well qualified to sustain the high reputation this church had borne for half-a-century under Dr. Wardlaw. When Elgin Place church was opened in August, 1856, he was prostrated by a severe illness brought on by undertaking duties too heavy for his strength. In due time he, by rest, got re-invigorated for his public and private work. On account of some misunderstandings, and the climate of Glasgow proving too trying for his constitution, he resigned his charge in December, 1858, to the great regret of his own flock and the Christian community.

Dr. Raleigh entered upon his charge in Hare Court chapel, London, on 2nd January, 1859, its membership then being thirty-four. Two years afterwards it numbered 414, and in 1867 it reached 840. By his able ministry, and through the Divine blessing upon it, 540 of its members were brought to Christian decision. His labours here were fraught with many tokens of good. This, while a matter of rejoicing to him, humbled him, and filled him with fresh zeal for all departments of Christian enterprise both at home and abroad. His intense interest in his Master's service told upon his strength, and he had to resort to a long furlough and travel for recuperation. Resuming his ministerial labours he soon discovered that the strain upon him affected him both physically and mentally; and in order to lessen the duties he had to discharge, when he was invited in July, 1875, to be successor to the late eminent Rev. Dr. Stoughton of Kensington Congregational church, he accepted the

call, and in October began his ministry there. His Sabbaths at Kensington were to his people times of refreshing from the presence of the Lord, while to himself they imparted heavenly joy. The depressions of former years were gone; and never did he more happily enjoy the delight of being an ambassador of the Lord Jesus Christ. On 1st February, 1880, he presided at the communion service. In a few days the first symptoms of illness appeared. The third week brought no improvement. On 22nd February he preached only in the morning. His text was, "And Enoch walked with God; and he was not, for God took him." This was his last sermon. Ten weeks after this, during which he suffered severely, on 19th April, 1880, he calmly entered into his rest.

His ministerial life was thirty-five years. During this period he was "a great man in Israel." He faithfully lived to the glory of God. The more he studied the Book Divine and the unsearchable riches of Christ, the more grew his faith in God. His discourses were eloquent, and helped his hearer on in the divine life. His earnestness and warmth of heart took a strong hold upon his audiences. His devotions were devout and strengthening to the soul longing for communion with God. In short, he was a servant of Christ, ever willing to give counsel or advice to those who sought it. Having had many fiery trials of personal suffering, he was a son of consolation to the afflicted and the bereaved.

Dr. Raleigh published not a little, yet his literary work never interfered with his duties as a minister or as a philanthropist. His first volume of sermons, entitled "Quiet Resting Places," full of exquisite beauty of thought and language, was the pioneer of his succeeding works.

Some sermons fascinate those who hear them, but in book form little benefit or inspiration is derived from them. Not so the sermons of Dr. Raleigh. In the printed form they are as powerful as they were when spoken. The Glasgow University in 1865 conferred on him the honorary degree of doctor of divinity.

Rev. William Bruce Robertson, D.D.

THIS eloquent if somewhat erratic divine was one of three sons of godly parents who lived in Greenhill, near Stirling. The father devoted his boys to the service of Christ, and had the satisfaction of having his prayerfully led choice homologated by the youths themselves.

William when at school gave evidence of that which afterwards was one of his distinguishing characteristics—a strong liking for what may be called the theatrical in the pulpit; in other words, he when a boy assumed the character of the hero of the piece he recited, and forgot to a great extent his own individuality.

Licensed by the presbytery of Stirling, he soon afterwards accepted a call to the United Secession church of Irvine, where he became very popular, and his fame spreading over Scotland crowded audiences assembled to hear him preach wherever he went.

It was about this time that I first heard him speak. I was struck by his power to delineate the passions of the mind. With his long hair, intellectual face, and musical voice, he required to be seen and heard but once to be for life remembered. The texts he chose almost invariably gave him an opportunity of showing his ability as an actor. In his sermon on John the Baptist he pictured the

banquetting hall, the dance of death as it might well be called, John in prison, the coming of the gaoler, the beheading, the return of the messenger with John's head in a charger, and the remorse of the tyrant. The effect upon his audience was wonderful. There were great excitement, subdued sobs and sighs, a rustle of horror at the description of the girl when she got the charger, and a long-drawn sigh when the sermon was done.

A somewhat awkward incident occurred at the close of his deeply solemn sermon on the great white throne. The preacher having finished his discourse gave out the paraphrase ending:—

> "O may we stand before the Lamb
> When earth and seas are fled,
> And hear the Judge pronounce our name,
> With blessings on our head!"

and the precentor sang it to the tune "Desert." Dr. Robertson, when he heard the leader of the psalmody wed the words to such an incongruous air, groaned in spirit and murmured, "My sermon's murdered!"

Another of his most striking discourses was on the words, "Verily, O Lord, Thou art a God that hidest Thyself." He divided his text into three heads. "Thou hidest Thyself in providence" was the first; the second, "Thou hidest Thyself in grace;" and the third, "Thou hidest Thyself in judgments."

But perhaps one of his greatest appearances was on the occasion when he lectured on Martin Luther. There were some who thought that Dr. Robertson surpassed himself in his delineation of the great reformer. It did not seem to be the minister Robertson who stood before the great assemblage; but Luther the chorister seeking for bread, Luther the monk with his soul alive and anxious, Luther the dead in

formality of soul climbing the stair and hearing the voice say, "The just shall live by faith," and Luther the Reformer at the Diet of Worms, the leader of the reformed host in Germany, Luther the priest and Luther the dying Christian. This lecture he afterwards frequently re-delivered, but declined to publish it or allow it to be published. After his death some fragments of it were found among his MSS., and it was hoped that by piecing these together some idea of its exceeding elegance might be had. This hope was found to be vain—the voice and gesticulation of the preacher were wanting to make the lecture live.

Dr. Robertson, although often called by other congregations, declined to leave Irvine. As years rolled on his body proved too weak for the spirit in it, and his physical powers began to give way. A respite from labour failed to restore him to his wonted strength, and the aid of a successor and colleague was given him. This relief proving ineffectual he resigned his charge, and in search of health he became the guest of friends who admired him. For two or three years before his death he lived at Bridge-of-Allan. But the time came when the eloquent voice for ever was silent on this earth.

I cannot better conclude this brief sketch than in the words of one who loved him well. Thus spoke of him Dr. Walter C. Smith:—

"He built up a discourse which was like a piece of stately and beautiful architecture. . . . You will not soon forget the tender grace of his countenance, the thrilling pathos of his voice, and the lofty earnestness of his spirit. . . . None ever heard William Robertson preach who did not carry away some pictured thought which remained as a picture for ever. . . . It was not in the pulpit that he was most wonderful, but at the fireside and in the quiet

intercourse of friends. . . . It was a holiday to the children the moment he appeared, and the fathers and mothers knew that the dim and dusky day would have a sweetness now. . . . It was so easy for him to speak, so irksome for him to write, and so he could not be troubled to give it lasting form. Perhaps the pen paralysed his speech. Now I fear that that lovely song is silent, but scarce a note of all its melody remains. . . . His was not a life of indolence. The ever-busy mind was still suggesting new ideas. One never met him without getting a fresh impulse. He seemed to bring the springtime with him."

Rev. John Robson, D.D.

The church so long well-known in Glasgow as Wellington Street United Presbyterian church had its beginning in the year 1792 in Cheapside Street, Anderston. Its minister was the Rev. Dr. Mitchell. At its opening its membership was less than 100. The pastor's salary for several years was £80 per annum. The precentor received £3 3s., and the church officer £2 yearly. Under Dr. Mitchell the young cause greatly flourished. In 1815 he received the honorary degree of doctor of divinity from Princeton College, New Jersey, and in 1837 he had the same honour conferred on him by the University of Glasgow. In 1825 the synod of his denomination appointed him its moderator, and at the same time made him co-professor with the venerable Dr. Dick of Greyfriars.

On the 15th July, 1827, Wellington Street church was opened. In order to lessen Dr. Mitchell's heavy ministerial and pastoral work, on 2nd June, 1840, Dr. Robson, formerly

of Lasswade, was inducted as co-minister. The settlement was satisfactory to everyone concerned, and lasted for three and a-half years, when Dr. Mitchell, on the 25th January, 1844, passed from toil to rest.

When Dr. Robson became co-pastor the membership was 813. Two years afterwards it was nearly 1,300. This increase was due to the great popularity of Dr. Robson. He set apart the forenoon for lecturing, which was mainly exegetical and partly practical, illustrating the religious characteristics of the people of God in Old Testament and modern times. For several years Dr. Robson lectured on the Gospel of Luke and the Epistle to the Hebrews. His lectures on the book of Ruth were singularly instructive. A few years after their delivery he was requested to re-deliver them. He spent three years in lecturing on the Epistle to the Ephesians. With his intellectual grasp of divine truth and feeling its subjective influence upon his inner life, as well as with his warm emotional nature and musical voice, his sermons were not only instructive, but spiritually sustaining to those who enjoyed his ministrations. The sermon which he preached at one of the annual services of the London Missionary Society obtained for him wide fame.

On account of his onerous duties in connection with Wellington Street church he could not spare time for fulfilling all the calls made upon him for general public duty. Still he did his own share of work in every laudable scheme for the progress of religion or of philanthropy. He was loyal to the Evangelical Alliance: perhaps no pulpit in Glasgow gave better evidence of this spirit than did Dr. Robson's. All evangelical sections of the Church of Christ were drawn to, while missionaries from foreign fields of labour were warmly welcomed by him, and received his

generous hospitality. He also took a very great interest in home mission work. For several years his church, along with auxiliary aid from a few of the wealthier members of the congregation, supported four city missionaries and three Bible-women. As the result of this large and devoted agency there were started two new United Presbyterian churches in the western district of our city. These are now self-supporting, and doing excellent Christian work in their respective localities.

Dr. Robson took an active and useful part in presbyterial and synod work; but he spared not himself in that which related to the foreign field. His zeal in the foreign cause, always great, was intensified by a visit he paid to Jamaica, where he sojourned for some time for the recuperation of his health. In 1850 he was appointed to visit the French Protestant synod, where his intercourse with the brethren greatly cheered him. He addressed the synod in French.

When Dr. Robson had been minister for twenty-five years in connection with Wellington Street church, a very large meeting was held to celebrate the occasion. His address bore directly upon his ministerial work. He said it had ever been a joy to him to do the part of a minister, whether publicly or privately. From its beginning till the close of the quarter of a century his ministrations had been cheered by the forbearance and love of his Christian friends. During these twenty-five years he had admitted into church fellowship 3,160 persons, of whom 1,388 were young people, and 575 members had died. When his ministry began in 1840 the sum raised by Wellington Street church for the support of ordinances, missions, etc., was £1,369; this year (1864) it is £4,785. The chairman, the late dearly beloved Dr. James Mitchell, presented Dr. Robson with an address from the congregation, while Mr. David Wilson offered for

his acceptance a timepiece and a bank deposit receipt for one thousand guineas. Before this (in May, 1861) he had been chosen moderator of the United Presbyterian Church.

Symptoms of failing health and strength manifesting themselves, Dr. Robson, in 1866, expressed a wish to his session to have a colleague. After mature deliberation this request was granted both by the session and the congregation, and after hearing several candidates the choice fell upon the Rev. James Black of St. Andrews, who accepted the call. Before he left its University gave him the honorary degree of D.D. Dr. Black was inducted on 6th February, 1868. As the co-pastorate between Dr. Mitchell and Dr. Robson had been one of love and precious fellowship, no less so was that of Dr. Robson and Dr. Black. The co-pastorate lasted a short time. The senior minister's health became precarious. He gradually weakened through severe spasms of pain, and on Sabbath morning, 21st January, 1872, he joined the congregation of the just made perfect. His last words were: "Blessed Lord! blessed Saviour!"

Dr. Robson was ever most affectionate and genial in character, but he became more so ere the night closed in and death drew its dark drapery around him. He said, "I must surely be coming nearer heaven. I feel my love to every one growing so much that it seems a foretaste of that place where all is love." On the Friday before he died he spent the whole day in praying for the members of the congregation, going over them first by their seats in the church, and then by their districts, to see whether he had forgotten any, suiting his prayers to the spiritual condition of each as he knew it. His last message to his flock was: "I have served them affectionately and faithfully, but imperfectly; thank them for all their kindness and forbearance. My earnest wish and prayer for them is that they

may be all gathered into the eternal fold of the Good Shepherd."

On Sabbath, 5th October, 1884, Wellington Street United Presbyterian church held its last public services in that historical house of God. On the following Sabbath the present Wellington United Presbyterian church was opened. One of the finest ecclesiastical buildings in Glasgow, the cost of its site and erection was £26,468.

Rev. David Russell, D.D.

The subject of this sketch was one of the few clergymen who lived and laboured among his flock for upwards of fifty years in the city of Glasgow. He was the only son of the Rev. Dr. Russell, for many years the able and popular Congregational minister of Ward chapel, Dundee, who regularly had three diets of public worship every Lord's-day, while he faithfully attended to all his pastoral duties. In his day he was one of the foremost of the ministers of the Congregational denomination. His fame as a theologian was well established by his book on "Infant Salvation." A volume on this important theme was greatly needed. Its publication and wide circulation brought both comfort and joy to parental hearts sorrowing for the dear young children plucked from them by death—the tears of Rachel for her children because they were not being dried by the knowledge that Jesus had gathered the lambs to His bosom in the green pastures of the heavenly land.

After getting an excellent rudimentary education in Dundee, Dr. Russell became a student in the famed University of St. Andrews. While attending the arts classes

he was beloved by his professors, especially by the late Rev. Dr. Chalmers, who was a spiritual tutor to young Russell. After leaving the University David entered a lawyer's office, where he remained for a few years. Then he studied theology in the Theological Academy of the Congregational body: its professors were the Rev. Greville Ewing and Dr. Wardlaw. After his theological studies were finished he was ordained minister of a little Congregational church in Brown Street, Glasgow. There he laboured very faithfully in pastoral and Sabbath school work, and had many seals of his ministry. For better accommodation his people removed to an empty church in Nicholson Street on the south side of the city. Through Dr. Russell's attractive preaching the membership of the church increased, and a Sabbath school society was formed, the first connected with a congregation on the south side. Of this institution Dr. Russell acted as superintendent. There was also a large and flourishing Bible-class for females, who had as its teacher the devoted Mr. William Wardlaw.

The "cords" of this church in a few years requiring to be lengthened, a larger and more comfortable edifice was erected at the corner of Eglinton and Devon Streets. Dr. Russell was soon surrounded in his new church by an enthusiastic band of workers who, under his practical superintendence, successfully carried on all the various departments of its Christian agency.

At the fifth decade of his arduous ministerial life Dr. Russell found that he could not "bear the burden of this great work" alone, so for a time his people cheerfully provided him with an assistant, and ultimately with a co-pastor in the person of Rev. Mr. Ross of Montrose. As long as strength permitted Dr. Russell took part in the hortatory work. Prior to his jubilee he resigned

the full pastorate into his colleague's hands, being cheered with the knowledge that his successor had given "full proof" of his fitness for the charge.

On the occasion of Dr. Russell's jubilee a large social meeting was held in the Waterloo Rooms. At this gathering, which was a representative one, he was presented with addresses from all the societies of his congregation as well as from various public institutions with which he had been connected. He also received the gift of £550 contributed by members of the church and other friends.

Dr. Russell in the later years of his life took an affectionate interest in schemes of beneficence, specially in the Bible society of Scotland. His mental vigour was remarkable considering his advanced years. On Sabbath, 15th May, 1882, he died peacefully, at the ripe age of eighty-one, just as the church bells began to ring for the afternoon service.

As a good minister of Jesus Christ, Dr. Russell was most unwearied in the work of the Congregational Union of Scotland, being for many years its indefatigable secretary. When he retired from this office he received a handsome testimonial for his faithfulness. He was a warm supporter of nearly all the leading Christian and benevolent societies in the city, and an occasional speaker at meetings of the various evangelical denominations. In April, 1881, he received from the University of St. Andrews the degree of doctor of divinity.

Rev. Robert Selkirk Scott, D.D.

DURING the last two or three decades great changes have taken place among the ministers and elders who attend the synodical meetings of the United Presbyterian Church. Of the venerated seniors whose voices were ever listened to with attention, and whose skill in debate, guidance in deliberation and good service in promoting the welfare of the denomination, were affectionately recognised, many have passed away. The places of the aged ministers have almost all been filled by a younger generation, and chiefly among the elders are here and there seen those whose hairs are grey. Among the members whose faces will no more be seen at this reverend court is the subject of this brief sketch.

Dr. Scott was born on 28th July, 1812, at the little village of Benwell, near Newcastle-upon-Tyne. In his early years he assisted his father in carrying on the business of builder and joiner. Although his prospects at that time were encouraging, yet, as his aim was to be a minister of the gospel, he retired from his vocation and commenced his studies in Edinburgh University. In this seat of learning so clever did the young student show himself to be that Sir William Hamilton, when laid aside by illness for three years, committed to his charge the care of the class of logic and metaphysics.

Having finished his arts course and theological studies, Dr. Scott was duly licensed, and ere long received several calls, among them that to a new cause in Manchester, which he accepted. The charge so flourished under his pastorate that when one year had run its course the corner stone of a large edifice in Coupland Street was

laid, and at the close of another year the building was occupied by the congregation.

Dr. Scott's aptitude for business soon brought him to the front in the administrative work of his presbytery. A vacancy occurring in the clerkship, he was appointed; and in the exercise of that office he won the esteem and confidence of his brethren, alike by his kindliness of disposition and the tact he displayed when difficulties arose.

In 1868, when this denomination became incorporated with the United Presbyterian Church of Scotland, Dr. Scott's administrative talents were so well known that he was appointed, by the synod of the latter body, their first secretary for home mission work. For twenty-one years he held this office, and during that time he was unceasing in his efforts to stimulate the Christian zeal and liberality of the members of the Church, so that the gospel might be extended and the ministry better supported.

In April, 1868, the University of Edinburgh conferred upon him the degree of doctor of divinity in recognition of his distinguished career as one of its alumni. It was while he was a student in Edinburgh that I became acquainted with him, and since then I have ever cherished his friendship.

In recognition of his valuable services, his Church conferred upon him the highest honour in its power by calling him to occupy the moderator's chair in the year 1883, and he discharged the duties with great acceptance and signal ability.

In 1889 Dr. Scott felt that his strength was not equal to the right performance of his duties, and so he resigned office. His resignation was accepted, and a retiring allowance granted him by the synod. He retained his status in the presbytery and synod, and was home secretary

emeritus. The last few years of his life were spent in comparative retirement, but his love for the home and foreign operations of his Church remained strong in him to the last. After a lingering illness he died at Glasgow on the 6th August, 1894, in the eighty-second year of his age.

Dr. Scott as a student and graduate was indefatigable; as a minister he was earnest, eloquent, and accomplished; as a secretary wise and prudent; a faithful friend and a conscientious citizen, his church and country are the poorer by his demise.

Rev. Alexander Neil Somerville, D.D.

THE chapel-of-ease in Clyde Street, Anderston, situated in the Barony parish, was at the beginning of 1800 one of the most popular and best-filled places of worship in Glasgow. The building, externally and internally, was destitute of architectural beauty. The source of attraction was its able and energetic minister, the Rev. Dr. Love. While most assiduous in all his parochial work, he zealously co-operated in mission enterprise with the two neighbouring ministers, Revs. Drs. Mitchell and Struthers. The field chosen by them was Caffraria, South Africa. The Lovedale Institution there, one of the most cheering results of missionary labours, was named after Dr. Love. In this church he laboured for twenty-six years. He was succeeded by the Rev. Dr. M'Farlane, who well sustained the prestige of Clyde Street chapel-of-ease. After his translation to Renfrew he again was succeeded by the Rev. Dr. Charles Brown, whose labours were ever acceptable whether in the pulpit or on the platform. Accepting

a call to Edinburgh, Dr. Brown was followed by him whose name heads this sketch.

In 1839 Dr. Somerville entered upon his ministerial labours in Glasgow, having before that time been assistant minister in the parish of Larbert and Dunipace. Blessed with vigorous vitality, he apparently needed no rest or recreation; his whole time in this mining district being taken up in pulpit labour or in house-to-house visitation. To the poor and heart-stricken he ever appeared as an angel of mercy or consolation. After a brief charge in Jedburgh he was settled in Clyde Street, a worthy successor to its former eminent ministers.

As schoolboy, as student at the High School and University of Edinburgh, and also at the Divinity Hall, Dr. Somerville had given promise of what a devoted servant of Jesus he would prove when settled in a charge. At the time when he was "placed" in Glasgow there was at work among the younger ministers of the Church of Scotland a spirit of evangelical earnestness. Among these young men were Burns, M'Cheyne, the brothers Bonar, M'Donald, and Milne, to whom almost on his arrival Dr. Somerville joined himself to the advancement of the cause which the youths had espoused.

As a preacher Dr. Somerville was fervent; his style of address was that of a scholar; and his prayers were the outpourings of his heart. As a pastor he was held in high estimation by his people; and he frequently occupied Glasgow and country pulpits, where his discourses, full of the knowledge which maketh rich, were ever listened to by large audiences. There was something in the tone of his voice, and in the light of his eyes and the glow of his countenance which made one involuntarily say, "This man has been with Jesus." His zeal in the Lord's service was

intensified by Messrs. Moody and Sankey's visit to Glasgow. His soul was, as it were, set on fire. Perhaps these influences led him to ponder over his giving up his fixed ministerial life and becoming the all-world missionary. Be that as it may, to the great surprise of all his ministerial brethren and friends, he entered on an enterprise which appeared to some foolishness. They could not understand how the Master could work through a man somewhat up in years, and follow with a rich blessing a duty undertaken in His spirit and for His sake.

Dr. Somerville was in the sixty-first year of his age when he got the second call to visit India. The travelling caused by going from one district to another, and the mental work imposed upon him by it, would have told upon younger and stronger men than he, but his enthusiasm overcame all difficulties. Nor was his work done superficially.

In 1877-1879 he set out for our Australian colonies, where in eighteen months he journeyed 34,000 miles and spoke to 610 audiences; in 1879-1882 he travelled through France, Italy, Germany, and Russia; in 1882-1883 he went to South Africa, where there is now a missionary church named Somerville church; and in 1884-1885 he visited Greece and Western Asia—a record of travel and work which well shows the itinerant missionary's activity.

He was chosen moderator of the Free Church of Scotland in 1886-1887, and received his degree of doctor of divinity from Glasgow University. Born in Edinburgh in 1813, he died at Kirn in 1889, his life being almost wholly devoted in doing good to the bodies and souls of men.

Rev. Alexander Wallace, D.D.

By the death of the Rev. Dr. Wallace all those who were licensed along with him in 1845 have now entered into their rest. I have enumerated the members of this band under the title of "The Golden Fleet." Among the more prominent of the "gospel vessels" were Principal Cairns, Professor Graham, Dr. MacEwen, and Dr. W. B. Robertson, whose names are still held in high esteem in the United Presbyterian Church as well as in other denominations. It looks but a comparatively brief season since the "fleet" sailed along, laden with gospel merchandise: now the last has entered the heavenly harbour.

Dr. Wallace was a native of Paisley. His parents were God-fearing, and, although in a humble position, yet by their walk and conversation they adorned their profession of faith. When quite a youth their son Alexander was sent to work. His small earnings were helpful. As a young toiler, earnestness and perseverance brought him a certain amount of success, but his aspirations being for the ministry he pursued his studies with this object in view, and in due time was licensed. His name was put on the probationers' list, and in a short time he was looked on as an able and eloquent preacher. He began his ministerial career in a new cause in the village of Alexandria, Dumbartonshire. For three years he successfully laboured in this place, the membership having largely increased. Then he accepted a call to Bradford, where for two years he was most unceasing in the fulfilment of all his duties, and became well known to the inhabitants of this Yorkshire city. His work in Bradford was abundant. The publication of his lectures on "The Bible and the

Working Classes," delivered on the Sabbath afternoons to working people, greatly enhanced his reputation.

In 1851 Dr. Wallace was settled in Potterrow United Presbyterian church, Edinburgh. The glory of this congregation was much obscured, but under his pastorate it revived. The empty pews were soon occupied, and the new life then begun has continued to this day. In the Scottish capital his enthusiasm got free swing, and as a platform orator he was in great demand. His work in Potterrow was a good preparation for that which lay before him in Glasgow, when in 1857 he became minister of East Campbell Street church. Here also the membership was not numerous when he came. Under the influence and earnestness of the new minister the church awoke, and the membership largely increased. Its organisations were remodelled and strengthened, and good work was accomplished. About this time Dr. Wallace delivered in the City Hall a course of lectures on "The Charities of our Great Cities," which were largely attended and much valued.

As the accommodation in the old church proved inadequate to the demand it was taken down, and a new one built in its stead. When it was opened its pews were filled. By this time Dr. Wallace had become a most attractive preacher to young men, many of whom had come to Glasgow to enter upon business life. His interest in them took the practical shape of private conference, at which counsel was imparted suitable to the circumstances of each.

In order to stem the tide of sin and intemperance in the city, Dr. Wallace, along with other clergymen and laymen, set agoing various philanthropies, such as the free breakfast table, etc., at which are fed the bodies and

souls of many poor people. He was ever energetic in the cause of temperance through the press, in the pulpit, and on the platform. Perhaps East Campbell Street pastor did more for temperance literature than any other clergyman of his day. His stories and anecdotes were fresh and attractive, and he tuned his lyre and sang songs of sweetness. His "Gloaming of Life," a memoir of James Stirling, was a great favourite; while the record of his travels in the Holy Land, along with the late Sir Peter Coats, and his book on "The Clouds of the Bible," were favourably noticed in the organs of public opinion.

Though possessing a comprehensive grasp of Biblical truth, yet he never professed to be a Biblical critic. His aim was to impress on the conscience and character the lessons taught in the Bible, and to feed the soul with the bread of life. His disposition was sympathetic. He had a pleasant smile and kind words for those whom he visited. In sickness he cheered, and in sorrow caused by bereavement he was a son of consolation. On the day when the late Janet Hamilton, the blind poetess, was buried, his prayer at the mouth of the grave was solemn and tender. Its pathos and balm of consolation are fresh in my memory to-day.

Dr. Wallace received the title of doctor of divinity from Westminster College, in the United States. He was honoured by his congregation at his semi-jubilee and on another occasion with substantial tokens of their esteem.

Time's inroads upon his vigour caused him gradually to diminish his ministerial labours. The congregation provided him with a colleague. From that time, however, his strength gradually weakened and he became incapacitated for regular official duty. On the 20th August,

1893, after severe suffering he fell on sleep, at the ripe age of seventy-seven. On Thursday, the 24th, his funeral took place, when both private and public services were held. The company of friends who attended was very large. It was deeply impressive at the open grave in New Cathcart Cemetery to see his eldest daughter standing at its head, and at the foot the faithful church-officer paying the last token of love and esteem.

The following extract from a published work will give a fair idea of Dr. Wallace's style:—

"O man of toil, I do assure thee that the Bible is, of all books, thy truest friend, thy best helper, thy surest guide; and whatsoever thou mayest think of churches, chapels, priests or parsons, the Bible—yes, the Bible—contains heaven's balm for all thy wounds—heaven's relief for all thy burdens—heaven's remedy for all thy troubles and thy Father's richest supply for all thy wants. The Bible, therefore, is the last book thou shouldst despise — on the contrary, it is the first book thou shouldst clasp to thy bosom and say, 'This is for me.' Take courage, brother, a better time is coming to the toiling multitudes of this and other lands — the dawn is already breaking — the shadows, however slowly, begin to flee away: and when the Sun of Bible truth shall gild with its bright beams the horizon of social life, men shall be enlightened, happy, peaceful and free."

Shortly before his death I visited his home, Westercraigs, Dennistoun, hallowed to him both by joys and sorrows. His conversation was cheering and refreshing. While he spoke touchingly of the goodness and mercy of his covenant God and Father to him in his pilgrimage, he felt that his journey here would soon end; and he knew that as

his life was hid with Christ in God he would be removed to the abiding and unchanging home on high, and there behold his blessed Saviour, and have re-union with those whose fellowship had been so precious to him in this world.

Ere we parted he showed me a beautiful walking staff which two dear friends had presented to him on his seventy-seventh birthday, 4th March, 1893, This gift deeply affected him, and as he "mused the fire did burn," and from his poetic soul there came the following grateful impromptu verses. As he recited them his face was bright, but tears rolled down his furrowed cheeks :—

Dear friends, how kind of you to send
This trusty staff on which I bend
My weight of years on to the end.

And such a staff to grace my hand;
To see it must respect command
In any corner of the land!

Its buffalo horn, its silver sheen,
Its stock so light and firm, I ween
A gift like this is seldom seen.

It is a thing of beauty fair,
But oh, it is the friendship rare
That makes it bright beyond compare!

Old age has crept upon me fast,
The sunny days of youth are past,
And I go down the hill at last.

But all the way your words of cheer
Will be sweet music to my ear—
The soothing notes of friendship dear.

And then this staff, as day by day
I wander down life's weary way,
Will help me more than words can say.

Warm thanks, my friends, your treasured gift
Will give my feeble steps a lift
In summer's heat and winter's drift.

When you and I shall cease to roam,
And we have to the valley come,
May God's own staff support us home.

His "rod and staff" shall never fail
Whatever troubles may assail;
Our treasure's safe within the vail.

There was unveiled, on the 18th August, 1894, in the vestibule of the church, a beautiful mural tablet and medallion of Dr. Wallace, in loving memory of his thirty-six years ministry there.

Rev. Ralph Wardlaw, D.D.

THIS eminent clergyman was born in Dalkeith on the 22nd December, 1779. His parents removed to Glasgow when he was six months old. His father, a much respected merchant, who for several years was one of the bailies of Glasgow, was connected with the ancient Anglo-Saxon house of Wardlaw of Pitreavie, Fifeshire. His mother was a daughter of the Rev. James Fisher, one of the four brethren who founded the Secession Church of Scotland.

The subject of this sketch early manifested mental endowments of a high order, so his father sent him to schools of the best repute in the city. In them his intellectual talents became strikingly apparent to all interested in him. From these academies he went to Glasgow college, where his professors were proud of him as a student.

Having resolved to enter the Christian ministry he joined the Associate Secession church in East Campbell Street, then under the ministerial care of the famous Dr. Kidston. After passing the necessary examinations prescribed by that denomination before entering the divinity hall, Mr. Wardlaw was accepted as a student of theology. The professor of this school of the prophets was the learned Rev. Dr. Lawson of Selkirk, successor to the late John Brown of Haddington. To this ancient border town all the students of theology repaired every year of their five years' curriculum. It was a great surprise to Dr. Lawson and other clerical friends that shortly after Mr. Wardlaw had finished his theological studies he left the Secession church.

The Congregational or Independent denomination had commenced its operations in Scotland. Many of those who espoused this section of the visible Church were individuals of good social position—especially the brothers James and Robert Haldane. They gave not only their influence and wealth to this fresh cause, but (especially Mr. James) were most zealous as lay preachers throughout the country districts. The chief place of meeting was the circus of Edinburgh, which was seated for 2,500 worshippers. Leading ministers from England frequently preached in this place. Open-air meetings were often held, and large were the attendances at them. The Independents owed much of their advancement in Edinburgh to the Rev. Greville Ewing, the popular minister of Lady Glenorchy's church who had resigned his connection with the Church of Scotland and joined this body. Among the places of worship opened was one in the circus, Ann Street, off Jamaica Street, Glasgow, the Rev. Mr. Ewing becoming its minister. His people after a

time left the circus, and opened in West Nile Street a new church capable of holding 1800 people. Soon this building was found too small.

At the outset of his labours as an Independent minister Dr. Wardlaw was not very popular; yet several of the new causes in different parts of the country were anxious to get him, because the Independent preachers were few in number. The father of Dr. Wardlaw thinking it advisable that his son should not accept any one of these calls, resolved, along with a few friends, to build a place of worship for Ralph in North Albion Street. When ready for occupancy Dr. Wardlaw commenced his ministerial labours there in February, 1803. The membership of this church was sixty-one. In a few years the number was considerably augmented. In 1812 Dr. Wardlaw and Mr. Ewing opened their theological academy for training students for the ministry in connection with their denomination. Their curriculum of study, which was three years, included both the arts and the theological classes. In the vacation season they preached in country stations.

Dr. Wardlaw and his people in 1818 entered their large and splendid new church in West George Street, now the commercial premises of the North British Railway. It was capable of holding 1,600 people, and was, till the close of his long ministerial life, his great and grand centre of public work as an ambassador of the glorious gospel. His ministrations were evangelical and highly intellectual. His forenoons he devoted to expository teaching; his afternoons to discourses on the leading doctrines of grace and their influence on the heart and daily life of professing Christians. One Sabbath evening in the month he set apart for Biblical criticism. These monthly services were attended not only by his own people but also by members of other churches.

His sermons and lectures were carefully written out. His manner of reading the word of God was devout, and his voice melodious. His prayers were the utterances of a sanctified intellect and heart. His Christian experiences and trials were inwrought in his outpourings at the throne of grace, and were refreshing and strengthening to the inner life.

His jubilee, held on the 16th February, 1853, was unique in this: both the church and its pastor celebrated their jubilee together. Shortly afterwards their connection was severed. On the 15th December, 1853, in the seventy-fourth year of his age, Dr. Wardlaw died. His funeral was very largely attended. The lord provost, magistrates, nearly all the ministers of the city, the professors of the University, and merchants, were present. His resting-place is on the brow of the hill in the Necropolis of Glasgow. He was valued as a minister, pastor, and friend by his own people and by the members and adherents of other denominations. Some of his warmest ministerial friends were ministers of the Church of Scotland. The large-hearted Dr. Norman Macleod preached one of the funeral sermons on the occasion of the death of Dr. Wardlaw.

Perhaps no minister of Glasgow had ever so many pressing invitations to leave this city as the late Dr. Wardlaw had. So many professorships and principalships of Noncomformist colleges in England were offered him that it often perplexed him to decide what was the path of duty. Notwithstanding these offers, honouring and tempting though they were, he resolved to "dwell among his own people." From Yale College, America, he received his degree of doctor of divinity.

Although Dr. Wardlaw's labours as minister of West George Street congregation, and his work as a theological

tutor were abundant, yet perhaps no clergyman in Glasgow took a larger and more practical share in discharging a citizen's duties in those schemes which were for the social, intellectual, moral, and spiritual wellbeing of Glasgow. In controversy he took part both by pen and voice, was ever willing to plead the cause of negro emancipation, and gave his church as a meeting place for its supporters. He and the late Dr. Heugh did a great amount of private and public work for the British and Foreign Bible Society, as well as for the London Missionary Society. His literary work was most extensive. His discourses on the Socinian controversy, published in 1814, gained him great praise in Britain and America. His other works were: In 1810, a pamphlet on Mr. Lancaster's "Improvement in Education;" in 1818, "An Essay on Associations for Relief of the Poor;" in 1821, "Lectures on the Book of Ecclesiastes;" in 1833, "Discourses on the Sabbath;" in 1834, "Christian Ethics, or Moral Philosophy on the Principles of Divine Revelation;" in 1845, "Life of Joseph, and Last Years of Jacob;" and in 1852, "On Miracles." Besides the above books, several of the lectures which he gave to members of various associations in Glasgow were published.

Foreign Missionaries.

Rev. Alexander Duff, D.D., LL.D.

About fifty years ago it was a common remark among the general public that the divinity student who failed to secure a pastoral charge was perfectly competent to labour in the foreign mission field. This belief, erroneous as it clearly was, has not yet quite died away, and there are found at home and abroad too many men who believe that any person is "good enough for a missionary," provided he or she be of Christian character. Support of missions, of course, cannot be looked for from Christians who speak so contemptuously of the pioneers of the gospel, and therefore mission work does not call forth the enthusiasm and sympathy needed for the successful carrying on of the movement for the spread of the knowledge of what Jesus did and suffered for the heathen as well as for the civilized portion of humanity.

"Anybody is good enough for a missionary" could never be said of Rev. Alexander Duff, the most eminent student of his day, a clergyman of the highest standing, and a missionary whose fame we will not willingly let die. With no family prestige, this son of godly parents, who owned and tilled their own farm, became one of the illustrious of the earth. He was born on 25th April, 1806, in the parish of Moulin, Perthshire, and at an early age was sent

to school, where he showed that he possessed talents of no ordinary degree. While in St. Andrews in the session 1823-24 he carried off the highest honours in Greek, Latin, logic, and natural philosophy. Young Duff, who at this time was a formalist, was awakened to the realities of religion by Dr. Chalmers, then one of the professors in the college. At this great preacher's house Duff had fellowship with several eminent foreign missionaries, and was inspired with a passion for service in the foreign field. In the spring of 1829 he was licensed by the presbytery of St. Andrews, and soon after, when twenty-three years of age, he was chosen to be the first foreign missionary of the Church of Scotland. His ordination took place in St. George's church, Edinburgh, on 12th August, 1829. The services were conducted by Dr. Chalmers. After the ordination the young missionary gave an address full of force and fire. On 19th September, 1829, he and his wife set sail for India, with letters of introduction to the Earl of Dalhousie, Governor-General of India, and to other influential gentlemen.

On his arrival in India Dr. Duff started his Master's work. His soul had been on fire ere he left Scotland, and the flame grew in intensity. As he thought of India's great population, its wealth and its ignorance, and of the spiritual, moral, and social wretchedness of its women, he felt he could cheerfully give his life, if by so doing the inhabitants of India could be raised heavenward.

After spending nearly five years of most self-denying labour, he, at the request of friends in Scotland, took a furlough of some months. After a few weeks' rest at home, he visited the leading centres of population, and held meetings in their largest churches and halls. In 1835 I first saw and heard him in the Tron church of Glasgow, which was excessively crowded. From that day till this I

have never listened to such an address. For two hours he kept the great audience spell-bound. His eloquence was torrent-like. If ever I saw a speaker in a passion with his theme it was on that evening. The same burning earnestness was manifested at all his meetings.

In 1851 Dr. Duff was chosen moderator of the Free Church Assembly. His address on that ever memorable occasion occupied seven columns of the *Scottish Guardian*. After his retiral from his great missionary work in 1873, he was again elected moderator. In the latter years of his life he was chosen by the Free Church to be professor of evangelistic theology in their college in Edinburgh. His literary work and correspondence were great both in India and at home.

Gradually the earthly house decayed, and on Tuesday, 12th February, 1878, he fell on sleep. Near his sepulchre in Grange Cemetery, Edinburgh, lies the dust of Chalmers, Guthrie, and other leading ministers of their day.

An eminent Scotch nobleman who was present at his funeral writes of Dr. Duff: "He was truly a great man. It was a solemn sight to see such multitudes of people lining the streets of Edinburgh—an assemblage of persons belonging to all the churches. At the mouth of the grave one said, 'His coffin should be covered with palm branches.' One black lad stood gazing into the grave, and his big rolling eyes were filled with tears. How many there would have been from India had it been possible!" Dr. Duff bequeathed to trustees what personal property he had, as the foundation of a lectureship on foreign missions.

Rev. John Inglis, D.D.

MANY great and useful men both in Church and State have sprung from humble parents, and have first seen the light of day in some unpretending locality. The bitter struggles of their early years fitted to equip them for the worthy positions which their God-given talents enabled them to fill in after years. For example, Dr. Chalmers was born in the parish of Kilmany; the late Principal Fairbairn of the Free Church came from Shetland; the eminent geologist and author, Hugh Miller, spent his early years in an almost unknown district of the north of Scotland; while Dr. Inglis has made illustrious a quiet village in Dumfriesshire. Moniaive, in which he was born, is a hamlet fragrant with memories of Covenanting days.

After a few years' attendance at the parochial schools, John Inglis was apprenticed to the trade of a mason, and became an industrious and efficient operative. The characteristics developed in these years grew both with his growth and his work; whether as a student, as a missionary, or as an author—all was performed in the most satisfactory way. When he was an apprentice all his spare hours were given up to reading and to the study of Greek; it was often remarked of him, "That young man will come to something yet." The ministrations of his pastor, the Rev. T. Roward of Penpont, made a deep impression upon his mind and heart, and led him to connect himself with the Reformed Presbyterian Church.

When he came to Glasgow to attend the university he became a favourite with some of its professors—specially Sir D. Sandford, the famous professor of Greek. After he had finished his arts classes, he joined the divinity hall of

the above denomination, its professor being the able and revered Dr. Andrew Symington. As a student of divinity he was earnest and capable, and was duly licensed in 1842.

The Reformed Presbyterian Church had commenced foreign missionary operations among the aborigines of New Zealand—the Rev. J. Duncan being the pioneer missionary of the denomination. Wishing to cheer and encourage him in his onerous work, the synod invited Dr. Inglis to be a co-worker with him. Accepting the invitation, Inglis left Scotland in 1844. On his arrival in New Zealand, instead of settling where his predecessor had begun his laudable enterprise, he visited the New Hebrides group of islands, and chose one side of the island of Aneityum as the scene of his future self-denying labours. Pitching his tent on an isle where every prospect pleased and "only man was vile" in every sense of the word, the missionary began operations among a people of whom some were addicted to cannibalism. Buckling on his spiritual armour, with strong faith in his God and Saviour, and with the courage of Gideon and the zeal of Paul, he taught the savages the truth as it is in Jesus. His devoted wife greatly helped him.

As time rolled on all things became brighter, and his efforts were rewarded by a success greater than he had ever imagined in his most sanguine moments. There was no written language, and he formed one. While working hard as a missionary of the cross, and striving to win souls for Christ, he was no less unwearied in literary work. He translated and got printed portions of the Bible; also religious books, such as "The Pilgrim's Progress," primers, and elementary school books, which became widely circulated. Several important works bearing on Christian missions, etc., were also written by him.

Dr. Inglis' early training proved of inestimable value to him. He encouraged and helped the natives to build houses for themselves, and he erected a building which served both as a school and a sanctuary. The island of Aneityum has been, and still is, a great centre of light to other islands, and many converts of this southern "Iona" have left their homes and become gospel pioneers to other benighted islands. All that has been briefly sketched shows only a tithe of the noble missionary work which Dr. Inglis and his wife were, by grace, enabled to do in their day and generation. Mrs. Inglis predeceased her husband, who died on 18th July, 1891.

With Dr. Inglis I had much friendly intercourse. When calling on me on one occasion he sketched an outline of Erromanga Bay, the scene of the Williams tragedy. "Here," he said pointing with his finger to various points on the map—"here was the missionary ship; here the boat containing Williams and Harris; here they were overtaken and killed, and on this part of the shore stands the church erected to the memory of the martyred missionary." Among my most treasured volumes is a book given me by the doctor—his translation of "The Pilgrim's Progress" into the Aneityan tongue.

Dr. Inglis was animated with the spirit of Him who first sent out missionaries among the heathen of the first century. He was resolute, and faced difficulties with calmness and determination. He was full of resource: a most lovable man, and with great love for his work. His career shows that the gospel has not lost its power of elevating even the most degraded race or the vilest of men.

David Livingstone, LL.D.

This "prince of missionaries" was born in Blantyre on the 19th March, 1813. Of Highland descent he inherited all the good qualities possessed by the valiant sons of the hills, and also the proverbial canniness of the lowlander. His father, Neil Livingstone, was a genuine Christian, proud of the probity of his forefathers. On his deathbed he said that if one of his children would take to dishonest ways he would be unworthy to bear the name of Livingstone.

God leads His chosen people by paths they know not, and He led David Livingstone to prepare himself by a course of study to be a medical missionary, not for China, where his affections lay, but for the dark continent—Africa, whose tears of blood he did much to wipe away.

On 20th November, 1839, young Livingstone was ordained, and on 8th December he sailed for Africa, and from the Cape proceeded to Kuruman. In 1843 he was at Mabotsa, where he got married to Mary Moffat, daughter of the illustrious missionary, Robert Moffat.

From Mabotsa he removed to Chonwane, from whence after a brief residence he went to Kolobeng. Setting out from this place Livingstone, accompanied by two friends, Messrs. Murray and Oswell, started on an expedition of discovery, and on 1st August, 1849, came to Lake Ngami, returning to Kolobeng by the banks of the river Zouga.

In April, 1851, he went northward, and on 3rd August discovered the Zambesi. On 11th November, 1853, he began his journey across the continent, reaching the Atlantic on 31st May, 1854, and afterwards explored the

Zambesi route. On 3rd November, 1855, he discovered the Victoria Falls on the Zambesi river. He returned home on 9th December, 1856, when he received quite an ovation.

Returning to Africa he resumed his labours. On 27th April, 1862, Mrs. Livingstone died, and from that time Livingstone devoted himself to making known as much of Africa as he could. He returned to England on 23rd July, 1864, and in August, 1865, he again went back to Africa, and set out for Lake Tanganyika. Of the anxiety in Great Britain caused by there being no news from the great missionary — of Stanley's expedition to his aid, of the meeting of the two men, of the explorer's account of Livingstone, and the great joy experienced over the civilised world when it was known that the renowned Scotsman was alive—I need not write, these events being so recent; nor need I refer to what is so well-known—the death of Livingstone, the faithfulness of his followers, his legacy to his countrymen, the geographical knowledge added to the little known about Africa, nor the results lately obtained, the addition of hundreds of thousands of square miles to the area of the British Empire.

I was present in the City Hall when Sir Andrew Orr, the Lord Provost of Glasgow, presented to Livingstone the freedom of the city. The hall was literally packed. Sir Andrew spoke of the missionary's perseverance, his love for the down-trodden African, his discoveries, and added that Glasgow honoured herself in bestowing honour upon such an eminent man. The vast audience cheered these remarks, but when the noble missionary rose to return thanks, they sprang to their feet and cheered with a depth and a volume such as I had never heard before. Several minutes elapsed ere the distinguished

traveller was allowed to say a word. Then he spoke something like this:—

"I thank you for your warm welcome, and for the evidence of your sympathy in what I have done. It is not so much myself you are honouring, for I have only done my duty, but you feel that what I have been privileged to do is a work for humanity and for Jesus. I am about to return to Africa alone. Here are my two sons (they were seated near him); may I commend them to your sympathy, as I have besought God to spare them, and make them a blessing to their fellow-men? When I get to Africa, if God so will it, I shall carry on the work I have begun, and my prayer is that ere many years have passed the slave trade among the dark children of Africa may be thoroughly uprooted and destroyed."

Loud cheers assured Dr. Livingstone that he had the heart of the meeting with him. It was clearly evident that he was both moved and gratified by the warmth of his reception. One thing I noticed: This celebrated son of Scotia, great as were his discoveries, and illustrious as was his character, was the most humble man it is possible to imagine. He evidently believed what he said, that he was honoured for his work's sake. But not one in the meeting forgot that the work owed its success to the worker, and honoured him as missionary, philanthropist, and explorer. He died of dysentery in Ilala, Central Africa, on 1st May, 1873. The story of the two negro boys who lovingly carried his bones from Ilala to Great Britain is touching in the extreme. While in Westminster abbey there repose the ashes of David Livingstone, a monument to him is erected in George Square, Glasgow.

The Brothers William and Gavin Martin.

SIXTY years ago foreign missionary biographies were very limited in number, little interest being taken in missions to foreign fields. When John Williams' "Missionary Enterprises," and the lives of Drs. Moffat and Livingstone appeared, the interest increased. Since their issue, biographies of Dr. Duff, Bishop Hannington, Mackay of Uganda, Gilmour of Mongolia, and Dr. Paton of the South Seas, have been published. Besides these there have been others of lesser magnitude, but still of precious interest. One of these volumes is the "Martin Memorials."

James Martin, the father of the two brothers whose names head this notice, was a farmer near Strathaven, not far from Drumclog. He was warmly attached to one of the United Presbyterian churches of Stra'ven. His wife, while attending to all her domestic and farming duties, took a devoted interest in home and foreign missions, but specially in the foreign. Their first-born, as well as two other sons, were consecrated to the service of the Lord for the mission field. As these youths grew up their mother's force of character and marked religious nature greatly impressed them; while the Nathanael character of their father further influenced their lives for good. In their early teens they came under the influence of saving truth, so that the limited time at their disposal was occupied in doing good among the ignorant and careless around them.

These sons in due time came one after the other to attend the University of Glasgow. When their art studies were finished, they entered the divinity hall of the United Presbyterian Church. During the recess William was employed as a missionary in connection with Claremont

church. The other two brothers were devoted in other departments of Christian agency. After they had finished their theological studies and been duly licensed as preachers of the gospel, their offer to go to foreign lands as ambassadors of the cross was accepted by the foreign mission board of the United Presbyterian Church. The subjects of this sketch went to India. James Martin went to Jamaica in 1854 and was settled as missionary at Carronhall.

Earnest in Christian labour at home, William and Gavin manifested even greater zeal and earnestness in India. Perhaps no two missionaries of the United Presbyterian Church were ever more zealous in proclaiming the "unsearchable riches of Christ." In spiritual duties abundant, they neglected not such enterprises as tended to the physical, social, educational, and industrial well-being of the people of India. During the harassing time of famine their self-denial and philanthropy shone forth. Their work being so incessant they were often weakened by the way, but no sooner were they able for duty than they again began their delightful labours.

When they came back to their fatherland for rest, and with the hope of regaining health, their addresses whether in the churches or in the Sabbath schools gave fresh inspiration to all who loved the Lord and the increase of His knowledge in foreign lands. No sooner had they gathered fresh strength for their work than they were off to India.

In March, 1872, symptoms of chest weakness in Gavin made their appearance. At once he was ordered to "take a change of air and rest." To be laid aside from his work pressed heavily upon him. For more than two years he had striven to fulfil his duties in an impaired state of health. After a partial recovery he was once more in

harness, but the following year he was again prostrated. His future work was discharged in bodily feebleness, yet in buoyancy of spirit. But the end was nigh. He became ill, and bidding those who stood around his deathbed a calm good-bye, he fell asleep in the arms of that Saviour whom he had loved to serve. He died in the thirty-sixth year of his life and the eleventh of his service as a missionary. One of his fellow-students said of him, "His loss was to be mourned not so much as that of a comrade in arms, as of a sainted knight who outshone us all in love to the Captain of our Salvation."

Early in 1880 William Martin's health was in a critical condition. He arrived in Scotland in the month of May, and was at the meeting of the United Presbyterian Synod. This was a great pleasure to him, as there he met some of his relatives and many of his old and loved friends. He stayed for a short time in Strathaven with his revered mother, who was in her ninth decade. After his return to India he again resumed the work he had sorrowed to leave, but ere long his health broke down. At one of the mission stations he complained of fever and a severe headache. In two or three days he somewhat recovered, but his complaint returning with much severity, after a few hours' illness, at midnight on the 25th October, 1883, this zealous missionary entered into his Master's presence. His death brought deep sorrow to many a native heart. The cry was, "Our father has died." Military honours were given to his mortal remains. Four native Christians carried on their shoulders to the grave the coffin from the gun carriage which was drawn by six horses. For twenty-three years William Martin laboured in India.

Rev. Robert Moffat, D.D.

I can easily recall the night when I first saw Robert Moffat, the great African missionary. It was in the church of Dr. Wardlaw, which was crowded to the door. When Moffat stepped on to the platform he was received with a genuine Scottish cheer. Above the ordinary stature, he had a benevolent cast of countenance and frank eyes, from which truth looked out. His attitude was most unassuming, and he was visibly affected by the appreciation shown by the auditory. One part of his address was very interesting. I shall endeavour to give it as nearly as possible in his own words :—

"When I was a boy I used to think that it was not fair to me that my mother should make me acquire the art of knitting. You see I thought girls only should be taught this accomplishment. But she was wiser than I, and in after years I blessed her forethought in this and many other things. Far away in Africa—far from the comforts of home, with no white woman to look after one's buttons and stockings, I found that what I had learned in boyhood's days was now of use to me. It is an old proverb that if you keep anything for seven years, some time a use will be found for it; and in this case the little knowledge I had of household affairs was not 'a dangerous thing,' but of incalculable benefit to me. 'What's learned's easily cairried,' I once heard an old Scotsman say, and you can see the truth of it.

"I have been so circumstanced in my journeyings in Africa that I have been my own washerwoman and ironer. At my work at washing our sisters or wives in bonny Scotland would have been much amused, but I can assure

you I was delighted with it, and felt inexpressibly pleased when I put on a clean shirt of my own dressing. Of the so-called ironing permit me to remain silent. To these various qualifications I added tailoring. Looking back on my work as a tailor I am not altogether ashamed. Of course my friends of the needle would have mocked my efforts at making clothing, but in the African wilds you would not expect the same style as in this city.

"Let me finish these reminiscences with an instance of how a man can adapt himself to circumstances. At home we have trunks, boxes, or other receptacles in which to stow our clothes; in Africa you must do without these. The wardrobe in which I put my scanty underclothing was—an old shirt-sleeve."

The humorous way in which Moffat described the hardships of his life among the children of Ham delighted the people who were present, and the laughter was loud when he told of his experiences as washerwoman and tailor. But laughter ceased when the speaker told the story of Africaner, a man capable of wonderful achievements, but whose record was not good. The interest deepened as he told how the power of the gospel affected this sable chief—a power which made the man of turbulence and blood a devoted Christian, full of the spirit of Him who broke not the bruised reed nor quenched the smoking flax.

I was privileged to see and hear Moffat at various times, but the one occasion which stands out most strikingly is that on which he addressed a great missionary meeting in the Kibble Palace, Botanic Gardens, Glasgow. Of the veteran missionary's address I shall only say that it was, as all his speeches were, full of faith, hope, and charity—faith that God would bring to a happy conclusion the labours of those who strove to spread abroad the knowledge of His

Son; hope that ere long the woes of Africa would come to an end; and charity, that the men who differed from him in opinion as to what should be done to help Africa and the Africans did so honestly. I noticed that although he appeared in fairly good health, there was something which suggested that he felt the hour was rapidly approaching when the silver cord would be loosed and the golden bowl broken. This thought was strengthened by a brief conversation which we had. In it the name of the martyred Williams being mentioned, he raised his eyes heavenward for a moment, and in a solemn tone of voice said—

"Happy Williams! He sealed his testimony with his blood, and now among many like-minded who loved not their lives but freely gave them for the sake of Him whose love for us led Him to die upon the cross, he stands, perhaps not the least honoured. Soon I must leave this place and go where he is. Ah! how wondrous the thought! Stephen and Huss and Wishart and Williams gathered together round the same Lord! Think what it will be to be there, and think also that Jesus will receive each and all of those who believe in Him, although they have done little for Him compared with those who have been martyred in His service." The good old man paused for a moment, and his lips moved no doubt in prayer.

In these recollections of Robert Moffat I omit any reference to his life in Africa. I shall therefore content myself by adapting for this sketch the biblical style of biography, and write only—Robert Moffat, born December 21, 1795, having served his generation by the will of God, and made known in South Africa the love of the Father and of the Son to the human race, fell on sleep on Thursday, August 10, 1883. He rests from his labours, and his works do follow him.

Rev. John Williams.

ONE of the most fascinating and interesting books for old and young at the end of last and the early years of this century was Captain Cook's "Voyages Round the World." The vivid descriptions which he gave of the savages or cannibals of the southern hemisphere were almost enough to deter any ordinary mortal from ever "sailing the silver sea" to that part of the world with intent to live among its inhabitants. Still the discovery of these far-away lands enabled Great Britain to deposit in Van Diemen's Land or elsewhere those deserving of transportation.

While employed in an ironmonger's wholesale shop, John Williams was brought under the influence of divine truth by hearing a sermon preached by the late Rev. Timothy East of Sheffield, on the words, "It is a faithful saying," and by it came to enjoy very preciously the saving truths of the gospel. Then there arose in his mind a burning desire to be a foreign missionary. Having expressed this wish to some of his Christian friends, they lost no time in introducing him to two of the directors of the London missionary society. They were satisfied of his earnest wish to serve his Lord and Master in a foreign country, and that, as far as they could judge, he possessed those endowments of mind and character, after a few years' training, which would well qualify him for being an eminent ambassador of the Cross. Having been accepted by this society, Williams was enrolled as a student in one of the colleges where former young men had been trained for going abroad as missionaries of the London missionary society. When he had finished his academical and theological studies he was duly ordained, and in 1816 set sail for the South Sea

islands. High hopes were entertained of his proving a daring servant of the Lord in these islands whose inhabitants were known to be cannibals.

After a voyage of several months Mr. Williams safely reached the islands, and as the scene of his future labours fixed on the island of Otaheiti or Tahiti—the one on which Captain Cook placed his observatory. Shrewd and tactful, Williams soon gained the confidence of several of the chiefs, and, through them, of the people. Finding that they lived in deep holes, he put the tools he brought with him into practical operation in erecting a wooden house for himself. While he was busy at it the more inquisitive of the savages were running about to see him at his undertaking, and tried to be of some service to him. The house, when ready, was a wonderful sight to those among whom he came to live, and they became so dissatisfied with their holes as places of abode, that they began to erect houses for themselves. For some time Mr. Williams was more of the house-builder than the missionary.

There was among the Otaheitans no written language, but when Mr. Williams came to understand what they meant by their symbolism, he soon made a language which gradually came into use. His next step was to have striking verses of the New Testament translated. The first was John iii. 16. As he tried to explain what the words of this verse meant, he found that no impressions were made upon either minds or hearts. However, this did not discourage him, but inspired him to greater perseverance and zeal. Among these savages there was no industry of any kind, they being too much addicted to fighting among themselves to learn any peaceful art. Women were beasts of burden. Infanticide was very prevalent, and clothing was unknown to both sexes.

Williams having strong faith in God and in the transforming power of the gospel even among savage men, was ever in season and out of season in his Master's work. Years passed before he beheld any result of his incessant labours, but these did come beyond his most sanguine expectations. Then religious instruction was craved for, and a church was erected. Very glad were the hearts of Mr. and Mrs. Williams on the day it was opened, for in the audience worshipping God they saw some who were formerly cannibals: mothers who had destroyed their infants, and others who had delighted themselves in all that was vile or fiendish clothed and in their right mind.

After four years of anxious labour Mr. Williams visited some of the other islands of the Polynesian group. He found their inhabitants in very much the same terrible condition as were the natives of the island on which he had settled. In his journal to the directors of the London missionary society he gave very vivid and graphic accounts of what he had seen and done. These appeared in the monthly organ of the society, and awakened great interest in the churches and Sabbath schools of our land. All this went not only to increase Mr. Williams' devotion, but stimulated the true friends of foreign missions to greater zeal and liberality. When he came home on furlough in 1834 he was lionised, and the book he wrote on "Missionary Enterprises in the South Seas" had a large sale, and greatly astonished and delighted the Christian public. As one of the bishops of the Church of England said of it, it was a "Second Acts of the Apostles."

On Sabbath, 4th November, 1834, I saw and heard him in Dr. Wardlaw's church. His text was, "The idols he shall utterly abolish." The narrative he gave of his work in the South Seas still continues impressed upon my

mind. His fine physique, the genial and impressive style in which he spoke of his experiences, and his fervid and glowing eloquence were alike pleasing to his audience. The meetings he held in Glasgow were most enthusiastically attended, and gave a great impulse to missions in our churches and Sabbath schools here. From the scholars money to build a missionary ship flowed freely, so that when he returned to the South Seas he was able to visit the islands and their missionaries in a ship called the *John Williams*, manned by a Christian captain and crew. This vessel supplied with messengers of Christ and native teachers the various islands which had been without them. When it reached its destination it was a cause of wonderment to the natives. It was on one of these voyages he was murdered in Erromanga Bay, at the end of 1839, by several of the savages. As he met them on landing they appeared friendly enough, but he soon saw their countenances changing, and becoming alarmed he and his companions entered their small boat. As they were rowing for the *John Williams* they were overtaken by the canoes of the natives, and Williams and his friend Mr. John Harris were clubbed to death. The body of Williams was brought to the shore, stripped of its clothing, and parts of it soon eaten by his murderers. His other companions reached the *John Williams* safely.

The dreadful tidings of this martyrdom reached this country early in 1840, and raised a feeling of horror such as fortunately is rarely experienced among civilized nations. Erromanga is totally changed. Its inhabitants are now industrious. Its young people are educated in mission schools, and churches have been erected and are well attended. One of them is to the memory of John Williams.

Rev. Alexander Williamson, LL.D.

EARLY in the fifth decade of this century to the surprise of many and the joy of the merchant, five ports in China were declared open to foreigners. Little at that time was known of the "Flowery Land," and our knowledge of it is even yet but limited. The jealousy and hatred of the Chinese for "foreign devils," as the natives of Europe and America are called by them, are something extraordinary. We may be angry with or pity them for these irrational feelings, but at the same time intercourse with them shows that they are neither ignorant nor stupid in what may be called £ s. d. life.

China some years ago being almost a sealed quarter of the globe it was not easy to get within it. Still one adventurous being here and another there were successful in penetrating into that jealously watched land. Among them was a missionary born in the north of England, of Scottish parentage. This pioneer ambassador of the cross was Robert Morrison, who was sent out by the London missionary society in the year 1807. A man of strong mental ability, with a firm trust that God had sent him into the world to perform a certain work, he impressed himself so much upon the foreigners in Canton that they became deeply interested in him and his missionary and literary work. By their encouragement and help, in 1819 he translated the whole word of God into Chinese. A few years afterwards he completed his Anglo-Chinese Dictionary, consisting of six quarto volumes — a work of sixteen years, and issued by the East India Company at a cost of £12,000. The literary men of that day praised such a marvellous achievement.

The subject of this sketch was a native of Falkirk. After he came to Glasgow he was for several years engaged in a large mercantile establishment. Finding this occupation uncongenial he abandoned it and studied for the foreign missionary field. Enrolling himself as a student of Glasgow College he completed his arts and theological studies, and offered himself to, and was accepted by, the London missionary society for the mission field in China. For seven years he laboured so devotedly in direct missionary work, literary labour, and travelling, that his health and strength gave way, and he came home to Scotland on furlough. His health gradually improving, in 1863 he entered the service of the National Bible society of Scotland as its first agent in China. In 1874 he joined the United Presbyterian Church as one of its missionary staff at Chefoo; but he retained office in the Bible society till 1887.

When Dr. Williamson was home six or seven years ago, I delighted in the opportunity of personal intercourse. I confess I was greatly impressed with his powerful advocacy of providing Christian literature as a special means for the evangelisation of China's millions. For this end, by enlisting the sympathies and liberality of Christian ladies and gentlemen, he succeeded in establishing an association entitled "The Christian literature society for China." That this enterprise might be both economically and efficiently carried on in China he took out the necessary plant for printing, bookbinding, and publishing. As his assistant in this work he was accompanied by Mr. Gilbert M'Intosh, who proved himself equal to all the exigencies of the scheme, showing artistic talent in the printing office and doing Christian work, specially among young men.

While Dr. Williamson does not stand forth pre-eminently

as an aggressive missionary, yet he will long be remembered for his literary labours, scholastic attainments, and scientific explorations and travels. These phases of his life entitle him to rank among the pioneers of Christianity in heathen lands. What he did is preserved in his "Journeys in North China," the publication of which in 1876 led to the University of Glasgow honouring him with the degree of LL.D. Dr. Williamson died early in September, 1890, in the sixty-first year of his age.

In the development of his onerous missionary labours Dr. Williamson's hands were greatly strengthened and his heart cheered by his beloved wife. Richly endowed by nature and grace she was enabled to accomplish much spiritual and temporal good among the members of her own sex. Her book, entitled "Highways and Byways in China," met with great success in this and other countries.

Laymen.

John Alston.

At all times in our cities and towns have lived able and industrious men of business, who, while devoted to their avocations, have by method, self-denial, prudence, and tact, been able so to consecrate part of their time, energy, and influence to work for humanity that they were better equipped for fulfilling the duty devolving upon them by Providence. Legacies of material wealth they may have left, but richer than these were the legacies of character, or moral excellence, which they bequeathed to succeeding generations.

John Alston, the friend of the blind, was one of this class of Glasgow's honourable citizens. Born in Glasgow in the year 1778, the eldest of seven children, he married as a very young man at the beginning of the century. He was well known in the paths of commerce as a manufacturer of "ginghams and pullicates," and in many an outlying village the douce weaver was kept working for the firm in Glassford Street. But his name is remembered not for the quality of his ginghams, good though these doubtless were, but as the honorary treasurer of the Blind Asylum, an institution to whose interests he devoted his best energies. As a justice of the peace he did not hesitate to "lift his shilling"—for the blind—when parties made affidavit before him. And when the tendency to

move westward manifested itself, he was not tempted to follow in the line of improving values, but remained from choice in the east that he might be near his blind folk, and the church where the children worshipped.

The little round-about and round-shouldered figure, the broad-brimmed beaver, the curiously-constructed dress-coat, the wisp of white tie, were all kenspeckle features of the outward man as he walked the street. A man of marked characteristics, he had his share of Scottish humour, and was the cause of many humorous stories about himself—many of them, no doubt, fabulous. One, however, might be true of a genuine simple mind, without self-consciousness, such as he had. On his first appearance as an administrator of justice, in sentencing the culprit to sixty days, the bailie, under the burden of the dignity of his office, and impressed with the majesty of the law, gave utterance to the uncalled-for climax, "And may the Lord have mercy on your soul!"

Another, telling against himself, can, however, be vouched for. His friend, the merchant in London who became his son's father-in-law, was also a Scotchman, but through long residence there, had caught the common English exclamatory phrases, "O Lord," "Bless my soul," and such like. To the bailie's Presbyterian ear this sounded irreverent, and "wheesht," "wheesht," was the warning reproof. There could, however, be no possible answer to the prompt and shrewd rejoinder—"And who is that 'Losh' you're always asking to 'keep' you?"

At his warehouse from day to day commerce was not the alpha and omega of Mr. Alston's existence. A considerable portion of his time was given to civic affairs and to the business of the Merchants' House; and he was so zealous in promoting the interests of St. Mungo, that his name is

held in deserved esteem even to this hour in his fatherland and on distant shores. Anxious to do his duty to all sections of the inhabitants of Glasgow, he, as has been already noted, considered the blind the objects of his peculiar care.

The Glasgow Asylum for the Blind was founded by John Leitch, Esq., of Glasgow. Himself a sufferer under an infirmity of sight, he bequeathed the sum of £5,000 towards opening and maintaining the institution. Opened in January, 1828, it was not long till it benefited the blind both far and near.

The invention of characters in relief was amongst the earliest measures adopted for the instruction of the blind. The letters chosen were of the Illyrian or Sclavonian alphabet modified. This alphabet was soon abandoned, and the Roman character took its place. Movable letters were next tried. They were placed in small tablets of wood and made to slide in grooves. Teaching by the string system was also in operation, but it was found to be too intricate and was discarded. Mr. Alston's first specimens of printing from the Roman alphabet were presented at a meeting held on 25th October, 1836. The assembly felt that the time had now come when books for the blind could be sold at a moderate cost. To bring about this laudable end Mr. Alston first made an appeal to the ladies of Glasgow and its neighbourhood. They gave so hearty a response that a printing fund was formed. Mr. Alston soon got types and a printing press in operation. Several benevolent institutions forwarded funds, which helped him to develop this enterprise. At this day it is wonderful to contemplate the fruits of Mr. Alston's efforts for the amelioration of the condition of the blind.

When Bailie Alston first entered the asylum it was in

its infancy—now it has reached vigorous manhood. Not a little of this growth it owes to his skill as an organiser, his zeal and patience as a reformer, and his tact and sympathy as a philanthropist. The fragrance of his life has been wafted abroad, and not only in the asylum in Castle Street are visible the fruits of his devotedness, but in other towns besides his native city are they to be found. Not in his case has the good he did been buried with his bones. Rather has it lived after him, and stimulated many to follow in his footsteps, even as he endeavoured to follow the example of Him who, when He saw brought to Him the sick, the lame, the deaf, the dumb, and the blind, had "compassion upon them, and healed them all."

On 20th August, 1846, this good man was summoned to enter that "happy land" where blindness is unknown. In the High churchyard burying-ground his body sleeps.

Alexander Allan.

ALEXANDER ALLAN, along with his parents, came from Greenock to Glasgow in 1846. When he entered into business as a merchant shipper, the shipping trade was then but the day of small things. The firm (founded by his father) which he so ably managed for many years, has developed into one of colossal dimensions and of high repute. The "Allan" (now the "Allan" and "State") line of steamers is well known in all parts of the world.

As a citizen and merchant Mr. Allan was esteemed for his moral worth, while his shrewdness, energy, and sterling integrity were conspicuous in all his business relations. On account of onerous business duties, he could not devote much of his time to public matters in which the city was generally interested, but he allied himself with several of its

excellent agencies. He was an enthusiastic member and office-bearer of the Scottish temperance league and other kindred institutions. Before Mr. Moody's first visit to this city he was deeply interested in the evangelistic work of Wellington Street United Presbyterian church, of which he was long a member and an elder, and this interest was increased by the American evangelist's appearance in our midst.

Mr. Allan felt that the want of suitable premises for the use of the missionary, the Bible-woman, and Sabbath school teacher often hindered the spread of the good news, so two or three years before his death he purchased ground in Stobcross Street, Anderston, and erected handsome premises at a cost of £7,000, which he presented as a gift to the Church which was dear to his heart. He liberally supported the schemes of Wellington church; besides, his purse was ever open to the claims of many necessitous rural congregations.

I often met with Mr. Allan on church business. On these occasions I found him animated with a sincere desire to advance the interests of the congregation and the denomination to which he was very deeply attached. He was not, however, a religious partisan, but heartily co-operated with brethren of other evangelical churches.

In matters bearing on Glasgow's welfare Mr. Allan was not only approachable but willing to exercise his influence on its behalf. Had he been ambitious for pre-eminence as a citizen he could have obtained civic honours, both on account of his mental and commercial status. It was more his delight to be unobtrusively engaged in those duties which would elevate socially and spiritually his fellow-men. He was one of whom it can be said he left the world better than when he entered it.

As his health and strength failed he resolved, along with some members of his family, to make an Eastern tour, hoping to gather more strength and be invigorated for his duties in private and public life. But "hope told a flattering tale." While in India his friends and medical advisers warned him not to prolong the journey but to set his face homewards. He reached London safely, but in feeble health. After a short stay in the metropolis he and his family reached their country house, where his suffering and prostration were increased by the death of his wife on 18th February, 1892, aged sixty-one. Six weeks afterwards he entered into his rest, on 2nd April, in his sixty-sixth year.

John Bell.

JOHN BELL was born in Govan. His parents were thrifty people, industrious and God-fearing, and their precepts and good example materially aided in crowning his life with the flower of success. Full of courage and resource young Bell, in 1827, commenced business as a butcher in Argyle Street. Ere long his shop became a "landmark." Infusing his moral training into his business he prospered exceedingly. In 1865 his firm became known as that of John Bell & Sons, shipping butchers. Success followed this new phase of his calling, and the shipping butcher business of the city, which then was little more than two millions sterling, at this day is many millions, and includes both live cattle and dead fresh meat.

In 1850 Mr. Bell, along with two friends of the same name, had built to their order the largest iron ship then afloat. It was named *The Three Bells*. On one of her

voyages she sighted, in a very critical condition, the *San Francisco*, an American transport, conveying troops. Captain Crighton, of *The Three Bells*, kept by her for six days, encouraging the troops by crying, "Hold on; I'll stand by you." It is gratifying to relate the master of the Scottish vessel saw the transport safely through her troubles. Mr. Bell built another ship, which he named the *John Bell*, and was interested in several other vessels.

In 1875 Mr. Bell ceased to take the active management of the business he had founded. His sons since then have superintended it, and being veritable "chips of the old block," the business has spread to the city on the Mersey and to the metropolis. In 1889 it was sold to a London Limited Company, and the old firms of John Bell merging into John Bell & Sons ceased to exist. In 1882 his sons founded the shipowning business of Bell Brothers & M'Lelland, and the honourable the Lord Provost Bell of Glasgow is now the senior partner in Glasgow of what is one of the largest private firms, owning about a dozen steamers, whose names all begin with "Bell," such as *Bellena*.

Mr Bell at one time filled the office of Deacon of his Incorporation, and was also Collector of the Trades' House. His business demanded so much of his time that he could not undertake the duties of the honourable office of deacon-convener. For many years a useful and faithful member of Gordon Street U.P. church, his connection with it ceased when he went to reside at Shandon. He and the late Rev. Dr. Beattie were most attached friends.

On the 6th of February, 1877, the year of his jubilee as a trader in Glasgow, he was entertained to dinner, and was presented by his friends with a handsome silver salver and tea and coffee service.

In February, 1881, Mr. Bell died at Shandon after a brief illness. His lot was cast in stirring times, but he was so constituted that he was at home when men of smaller mental calibre would have been "at sea." He was a cheerful companion, and his buoyancy of spirits helped to brighten the gloaming of his life.

Sir George Burns, Bart.

"OUR father left us little siller, but he gave us gude advice, which we were able to carry oot," said James Burns on one occasion. That the advice was good, and the ability to carry it into effect great, became evident in the brilliant career of the brothers Burns.

George Burns was the son of Dr. Burns of "the Barony," and was born 10th December, 1795. His education was begun in a Glasgow private school, and finished in the Grammar school of his day. His school life was somewhat uneventful, although he then displayed those qualities of mind and heart which made him the illustrious and much-loved man of after years. When his education was finished he entered the office of the New Lanark cotton mills, the creation of David Dale. Here he displayed great capacity for business, and employed his leisure hours in study. From this period until 1818, when he became partner with his brother James, he spent a portion of his time in such useful work as forwarding the operations of the British and Foreign Bible society, and with his counsel and prayers assisting Dr. Chalmers in the various schemes that celebrated preacher set on foot for the spiritual and moral benefit of the poor of Glasgow. Nor did he forget that to successfully carry on such operations something

more than counsel was required — many benevolent and philanthropic associations receiving from him generous financial aid.

As stated above, in 1818 the brothers Burns established themselves in Glasgow as general merchants. James was a clever man, but he had not the "push" of George, whose shrewdness soon set their business on a solid footing. He travelled in Ireland, visited London and Liverpool, and ere long the firm of G. & J. Burns became well known in "the three kingdoms."

In 1822 George married Jeanie Cleland, daughter of Dr. Cleland, author of the "Annals of Glasgow" and other important works. It has been said that marriage makes or mars a man. This proverb, perhaps, could not be applied to George—he was already "made;" but Mrs. Burns, who was a refined and talented woman, proved herself a fit wife for the energetic merchant and wise philanthropist.

The year 1823 may be said to have seen the beginning of the great firm whose ships now sail over every ocean, the brothers becoming the owners of six smacks, and taking up steam navigation between Glasgow and Belfast, to be followed ere many years by steamers sailing between Liverpool and Glasgow and other ports at home and abroad. Success begets success, and 1839 saw the founding of the Cunard Line, the co-partnery of which was signed by Samuel Cunard, George Burns, and David Maciver. The story of that world-renowned line of steamers need not be told.

In 1849 an offer to carry Her Majesty's mails to the Green Island was accepted by Government. From this year Mr. Burns' life was chiefly spent in looking after his shipping interests, and in acts of benevolence and philanthropy. He did not escape the baptism of sorrow. The partner of

his successes and disappointments died. He had not been inflated with pride at what he had done, and he accepted this great bereavement in the spirit of him who said, "Good is the word of the Lord." Nor did old age sour his disposition. Cheerfully did the years pass away in the calm retirement of Wemyss Bay.

The last time I had the pleasure of meeting with Sir George Burns was at the large garden party of the Young Men's Christian Associations and British Conference of Young Men's Christian Associations held on the 8th Sept., 1882, in the beautiful grounds of Castle Wemyss by the kind invitation of Mr. (now Sir John) Burns. On that auspicious occasion both Lord Shaftesbury and Sir George Burns gave eloquent addresses—their combined ages were 168 years. Shortly before Sir George's death I received from him a very kind and cheerful letter in his own neat caligraphy accompanied with a beautiful photograph of himself.

In 1889 Her Majesty conferred on him a baronetcy in recognition of the great benefits the commerce of this country had received from his enterprise and administrative powers. Sir George was much gratified at this token that the highest lady in the land considered he had not lived in vain.

But the end of this great man was at hand. Old age had stolen upon him, and left him unable to resist an attack of illness which seized him not long after he became a baronet. This illness was borne with Christian resignation. On 31st May, 1890, he prayed, "Lord Jesus come! I'm waiting! I'm ready!" the Saviour heard the prayer, and two days afterwards set him among the ransomed in glory. Such were the closing scenes of this patriarch of Wemyss Bay as he passed away in his ninety-fifth year.

Henry Clow.

For the last few decades no citizen of Glasgow was better known or more esteemed than Henry Clow—a true soldier of the cross. During my long acquaintance with him I ever found him to be "an Israelite indeed in whom is no guile." Bright in manner and conversation, his disposition was one of the sweetest I have known. His sayings were those of the Christian moralist and sage. He carried his religion into his business, not in the spirit of formality, but in all that he did and said there was the quiet but living embodiment of discipleship.

For upwards of fifty years Mr. Clow was one of Glasgow's most earnest, devoted, and successful Sabbath school teachers. His scholars gave him their confidence, and to them he was ever ready to give counsel or advice. His power of adaptation was remarkable. He could give instruction in a taking way to the youngest member of his Sabbath school; and his Bible classes for young men and women were taught in a way which perhaps could not have been excelled even by an able professor of theology. Few teachers have been privileged to see such abundant results as were secured in connection with these efforts. Many who sat at his feet acknowledged in after days that to the inspiration received under his teaching they owed all that made the retrospect of life happy. Mr. Clow was often gladdened, as the years went by, with grateful letters that came to him from old scholars settled in every part of the world.

In the field of philanthropic and spiritual endeavour, whether in the wynds, the vennels, or the closes of the Gallowgate, he spoke and acted with evangelistic fervour.

His sentences did not flow like some gushing stream, but each was instructive; in his speeches there was no padding. As a platform speaker few laymen were more popular.

Mr. Clow had come to be playfully spoken of among his intimate friends as the "oldest young man in Glasgow"—a designation suggested by the fact that he had been actively connected with the Young Men's Christian association for fifty-six years. He was perhaps the last link connecting the present generation with that devoted pioneer, David Nasmith, the founder of the Y.M.C.A., and also the London city mission; for it was through the personal appeal of Nasmith that, as far back as 1828, young Clow joined the first Young Men's Sabbath morning meeting, held in Wright's Coffee house—the Trongate branch of the Young Men's society for religious improvement. In the general society he was ever a central figure in all its meetings, and took a deep interest in its prosperity. It was a great joy to him when the two young men's societies of Glasgow were incorporated; and the first act of the united body was to place him in the presidential chair. In all that tended to advance the material, moral, and spiritual welfare of young men he was ever actively engaged.

He was a man meek in spirit and sympathetic in feeling, yet richly gifted with prudence; his heart was filled with that divine charity which thinketh no evil. His gentleness made him great. Shams he abhorred. His fellowship in private or public meetings was ever profitable, and at Sabbath school conventions his words were usually wise and felicitous.

For many years he was a devoted deacon of Elgin Place Congregational church. On 14th January, 1884, he finished his course, passing away with calm and grateful resignation, in the seventy-third year of his age.

Sir Michael Connal.

The subject of our sketch was descended from an old Stirlingshire family. He was born in his uncle's house in Miller Street, Glasgow. His father died in India when he was a boy of twelve years. After leaving school he studied at the University of Glasgow. He entered his uncle's office in 1834, and in course of years was assumed a partner. His natural gifts, liberal education, self-reliance, common-sense, and perseverance enabled him ere long to take his place among the commercial magnates of the city. High Christian principle and strict integrity were the mainsprings of his actions all through life.

He was a man of unceasing energy and activity in business as well as in social life. Though at the head of a large establishment and devoted to his avocations, yet Mr. Connal so divided his time that he was able to give a considerable share of it to charitable and philanthropic work. In every effort for the social and moral elevation of the people he was ever ready to take a part. Indeed there were few of our benevolent institutions with which he was not connected.

In educational work he took a special interest, even from his early manhood. For the young he had a special liking. This was to be seen in his famed Bible Institute, held in the Spoutmouth, and to which I allude elsewhere. The classes and lectures conducted there were largely attended and much valued. He engaged in these with much loyalty and enthusiasm, and was thereby well qualified for taking a prominent position on the Glasgow School Board.

From the outset of the School Board he was a valuable and painstaking member, and gave great assistance in shaping its policy and in controlling its finances. For

nine years he held the important office of chairman. His sharp and penetrating intellect, his sound and disinterested motives, made him a most invaluable director and chairman; and while tenacious to principle and opinion, yet was he courteous and conciliatory, and full of charity. Though years increased with him, there seemed to be no abatement of mental or physical energy or vivacity.

Antiquarian research was a passion with him, and in all that pertained to "old Glasgow"—its families, localities, and institutions—his information was extensive and accurate. It was no ordinary treat to hear him dilate on this congenial theme on special occasions when there was scope for it.

When he had splendidly served his native city for nearly four decades, he received from the hands of Her Majesty, in acknowledgment of these services, the honour of knighthood. Sir Michael told the following incident in connection with that event: "Her Majesty, perceiving that I was unable to rise after the sword was laid on my shoulder, most considerately extended her hand, and helped me up."

The last time I enjoyed his fellowship was at the centenary meeting of that noble and well-known institution—Stirling's library. On that occasion he was in his best form. His address was jubilant and inspiring.

Sir Michael was long a member and elder of Free St. James' church. In the fulfilment of his ecclesiastical duties he was as faithful and loyal as in everything else. It was no uncommon thing for him to be found going through dark and dingy closes and up stairs with his bull's-eye lantern, visiting and comforting the sick and dying. It will never be known the good he did, so unobtrusive was he in his giving. His life was one full of lessons and of encouragement. He died on 6th July, 1893, in the seventy-sixth year of his age.

Robert Drummond.

WHEN the heart is animated with a desire to improve the condition of mankind, there generally follows a work of beneficence which encourages other kind-hearted people to "go and do likewise." Müller starts and carries on a children's benevolent scheme; and Spurgeon and Quarrier follow in his footsteps. Dorcas in olden times makes garments for the poor, and her name has been perpetuated in societies. Florence Nightingale nurses the wounded in battle, and nursing associations spring up everywhere. Beatrice Clugston founds a Convalescent Home, and thousands bless her name. Robert Drummond takes up the cause of temperance among children, and finds himself encouraged and supported.

The subject of this sketch was born in Cumberland, and came early in life to Glasgow. At first employed in the business department of the Scottish Temperance League, he afterwards opened a temperance hotel in Union Street. Being well patronised he soon removed to larger premises in Glassford Street.

Seeing the effects of drink upon both old and young, Mr. Drummond set himself to stem, as far as one man could, the strong current of drunkenness. He knew that his best hope of doing this was to reach the children, and so he gathered around him a number of little ones, to whom he taught the blessings of abstinence, and found in many instances that his teaching led them to seek after the one thing needful.

Of the band of hope movement, which began in 1871, Mr. Drummond was one of the leading spirits—perhaps he might be called the leading spirit. Chosen vice-president,

he became later on corresponding secretary, and at the close of 1874 was appointed secretary. The success of the movement under his watchful care was great, as must be known to every one familiar with its new title, "The Scottish Band of Hope Union." This movement was many-sided. The late indefatigable Mr. W. M. Miller superintended and adapted the musical publications for their singing classes; while entertainments, at which were delivered interesting lectures and speeches, were frequently held. Nor was the aid of the press awanting. In spreading the movement in other cities and villages Mr. Drummond was "the right man in the right place," and though nine years have winged their course since he fell on sleep, his soul, like that of John Brown of Harper's Ferry fame, goes marching on; and it is abundantly clear that under the guidance of Mr. Aikman, his zealous successor, the day will soon come when every church and Sabbath school will have connected with them a band of hope.

Mr. Drummond suffered afflictions and heavy domestic bereavements with calm resignation to the higher will, and his end was peace. He died on 19th September, 1885.

Peter Ferguson.

IN my teens I came to know Mr. Ferguson, then attending to his duties in a woodyard, and frequently giving gospel addresses. At that period, although intemperance greatly prevailed in Glasgow, there were only two or three temperance societies. Finding too many of his fellow-workmen suffering from their passion for strong drink, he lifted up his voice in favour of temperance, although this brought on him the charge of being a fanatic. But his fanaticism

wrought boundless good, as others, moved by his example, showed the benefits of sobriety. In this work in the city and suburbs he engaged in season and out of season—in fact, he was the local John B. Gough. As his oratorical powers increased, so did his efforts to alleviate the woes caused by the intemperate use of alcoholic liquors. His addresses and earnest pleadings to win men and women back to the paths of sobriety had always in them a touch of deep pathos, and were most effective.

That he might the more powerfully advance this philanthropic cause in Scotland Mr. Ferguson was released from his ordinary vocation. The good gained by this change was far beyond what had been hoped for by the warmest supporters of temperance. Intemperance received a check, and bands of hope were formed; the chief organizer of this movement for winning the young to total abstinence being Mr. R. Drummond. The inspiration emanating from him, and its effect in developing the new scheme, were extraordinary. Among the young Mr. Ferguson was a special favourite. In this juvenile movement effectual help was also rendered by Messrs. Horn, Bogle, Cairney, and many others, with this result to-day—no church is considered well equipped if it has not its band of hope.

This brief sketch gives but a cursory view of Mr. Ferguson's life and work. He was beloved by both old and young, and his hand laid on a boy or a girl's head was like a heavenly blessing. Latterly his favourite name was Father Ferguson. He was long an elder in Renfield Street Free church. Suddenly, by an accident, at a ripe old age, he was called to join the heavenly host. His funeral was largely attended. He was buried in the Southern Necropolis, where a handsome monument is erected to his memory.

George Gallie.

THE subject of this sketch was born on 11th November, 1793, in Glasgow. His parents were God-fearing people, and both by example and precept they brought up their son George, in the fear of the Lord. On the completion of his education he joined the establishment of J. Steven & Co., booksellers and stationers. After leaving their employment he entered into copartnery with Andrew Young, letterpress printer, 96 Trongate. The firm became known by the title of Young, Gallie & Co. They chiefly printed religious publications. Mr. Gallie left this firm in 1822 and began business as a bookseller and stationer in Brunswick Place. His business prospering, and his accommodation becoming too limited he removed to 48 Glassford Street, opposite the old apothecary hall. His shop was well-known both in Glasgow and in the country as a depot for religious literature—the booklets, tracts, etc., of that day generally bearing Mr. Gallie's imprimatur.

His influence enlarging year after year, and business advancing westward, Mr. Gallie removed to still larger premises at 99 Buchanan Street. This now popular and busy street had not, when he settled in it in 1833, the stately appearance which it now has. The erection of the Dilettanti Rooms helped this. The Western Club of these times was comparatively small and humble. Its chief waiter (James Brown) — he who afterwards became the famous "Provost's man" for several decades—was often seen at its portals.

Mr. Gallie's shrewdness, tact, and forecasting ability still further increased the fame of his firm, and he became one of the principal booksellers. In his shop there were to be found day after day merchants of all crafts and ladies of all

ranks purchasing literature suitable for their varied wants; lads and lasses bought from him their catechisms, hymn, and story books; and missionaries and district visitors also got their supplies of tracts and periodicals. His shop was a general resort for clergymen of all denominations both of the city and country, and home and foreign religious intelligence could usually be got there. Mr. Gallie most conscientiously abstained from purchasing or selling any sceptical or impure publications. Besides his bookselling departments he also carried on the stationery trade—the requirements of which increased with the commerce of Glasgow.

Mr. Gallie was a wise reader of character. One day a customer was strongly lauding a certain gentleman. Mr. Gallie hearing him, observed, "Well, friend, did you ever settle an account with him?" This quenched the puffing.

On 6th December, 1869, Mr. Gallie assumed his son George as his partner. As he loved his business he retained his interest in it till his decease in 1876.

George Gallie was married on 28th July, 1828, to Isabella Nasmith, a sister of David Nasmith, who was a spiritual hero in Christian work. They were grandchildren of the celebrated builder Nasmith of Glasgow, one of whose structures was St. Andrew's parish church of the city. It was feared by many that the "flat arch" of its portico would be a decided failure, but the more it was derided the more he maintained that he was correct in this piece of masonry. To-day it is still part of this fine building. Mrs. Gallie died on 13th December, 1841. On 28th December, 1842, Mr. Gallie was married to Elizabeth Ross M'Clymont of Girvan. She died on 1st February, 1869.

In 1812 Mr. Gallie joined West Nile Street Independent or Congregational church. The building got the name of the Tabernacle, and its members were known as the

"Tabernacle people." It had 1,800 sittings. Its minister was Greville Ewing, of whom and his connection with the Haldanes mention is made elsewhere. Large as the congregation was it gradually dwindled as its pastor neared the evening of his life. Its pew accommodation was greatly curtailed, and a few years afterwards the buildings were sold and turned into business premises. A new and handsome church was erected for the congregation at the corner of Waterloo and West Campbell Streets, and was named Ewing Place Congregational church. Its foundation-stone was laid by Mr. Gallie, he being senior deacon. His membership with it lasted sixty-four years, and his deaconship forty-one.

Mr. Gallie did not live selfishly. Besides his official church duties he was assiduous in Sabbath school work either as a teacher or a superintendent. Unwearied in visiting the prisoners of our police office, he earnestly warned them to trust in the Saviour, who came to seek and save the lost. In social and other reforms he took a lively interest. The two prominent leaders in the temperance reformation more than sixty years ago were Messrs. Gallie and Collins—the latter the father of Sir William Collins. If Gallie had not Collins' eloquence he was as enthusiastic in this righteous cause. In him the cause of slave emancipation found a warm-hearted advocate. He did his best along with others to abolish the pernicious practice of chimney-sweeping by boys. When Messrs. Moody and Sankey visited Glasgow first in 1872 his full sympathy was with them, but failing strength prevented him giving them much co-operation. Than he there were few perhaps better fitted to be a Barnabas in bereaved homes. He had at times his seasons of inward and outward conflict, but overcame them by glorifying God, assured that he should enjoy Him for ever.

James Gourlay

Was born in St. Andrews in the year 1804. When aged seven his father died. His mother, Agnes Liddell, was a sterling Scotswoman, who taught her boys to be independent and self-reliant. In 1819 the family came to Glasgow.

After serving nearly five years as apprentice to Kerr & Adam, smallware manufacturers, James and his brother Robert started business under the firm of R. & J. Gourlay. Though little over twenty years of age, James acted as traveller for the firm in Scotland and Ireland, and spread its fame for uprightness in both these lands.

In 1838 the subject of this sketch inaugurated the Commercial Travellers' Society of Scotland. He was its first member and its first treasurer, a post which he creditably filled so long as he lived.

On the retiral of his brother, James became partner in the firm of Gourlay & Knox. In 1841, however, he commenced business as an accountant. His knowledge of his former business assisted him in valuing drapery stocks, and ere long his services as an expert valuator were in constant requisition by the leading wholesale houses in Glasgow, London, and Manchester.

Elected to the parochial board in 1849, Mr. Gourlay took a leading share in its financial business. The same year saw him a town councillor, the following year a magistrate. In both capacities he was popular, while as convener of the High School Committee his work was much appreciated in educational circles.

At that time the burning question in the city and town council was whether Loch Katrine water should or should not be introduced into Glasgow. Although there had for years been an outcry for water, nothing was done till

1852, when a committee reported that it was the duty of the town council to retain in their own hands the supplying of water to the lieges, and a bill on these lines was drafted. When the measure was before the town council Mr. Gourlay, believing that a better supply of water was an absolute necessity for the well-being of Glasgow, warmly supported the promotion of the scheme. The bill was keenly and bitterly opposed, but, as is well known, the opposition had no effect, and Glasgow has since been blessed with an abundance of pure water.

In 1853 Mr. Gourlay retired from business. Two years later he became a banker. The Bank of Scotland having arranged to open an agency on the south side (corner of Carlton Place and Bridge Street), its directors offered Bailie Gourlay the management. He accepted the appointment. Under his superintendence it flourished exceedingly. After some years his son Robert (now the manager of the head office in St. Vincent Place) became his assistant.

While diligent in business, Mr. Gourlay took an intelligent interest in the social philanthropic movements of the day. It was my privilege to be associated with him in various schemes for the amelioration of the people in the south side, and I can speak to his kindly nature and genial temperament. He spared neither time nor money in helping the poor and needy, yet was most discriminating in reading character. He did loyal service for Erskine United Presbyterian church.

No man, I believe, ever had clear sunshine around him all his life; Mr. Gourlay experienced the truth of this. In 1870 Jeanie Cleland, his wife, after forty years of unclouded happiness, died suddenly. The bereaved husband never got over his loss, and eighteen months afterwards followed her to the tomb.

William Bell Hodge.

Since W. B. Hodge came from Cardross, Dumbartonshire, to commence his studies for the legal profession, two generations have passed away. His father was parochial teacher of Cardross; having given his son the best education that his academy afforded, William was able to take a good position among his fellow-students. After finishing his college life, he opened chambers in Buchanan Street, where his business rapidly prospered. To those who sought his counsel he gave time, patience, and the best advice. His sagacity, clearness of intellect, and purity of aim, built up a lucrative business from which he retired twenty years ago.

Mr. Hodge's general health did not permit him to take a prominent part in municipal matters, yet he co-operated with Messrs. Moody, Kettle, Wotherspoon, Sands, Rowan, Elrick, and Nasmith, in working for various philanthropic agencies. He supported the scheme begun by Dr. Chalmers for stirring up the Glasgow churches to greater spiritual effort among the poor. Mr. Hodge's eloquence influenced many to range themselves on the side of Dr. Chalmers. The last of this honourable band of citizens, Mr. Hodge has left behind him many who are delighted to follow in his steps.

During his retirement from the haunts of busy men, Mr. Hodge was wonderfully interested in every effort made for the spread of truth and righteousness in this and other countries. He delighted to have old friends calling upon him: occasionally I had this pleasure. Visitors ever found both relaxation and stimulus in his conversation. He was an office-bearer in Adelaide Place Baptist church. He died on 9th August, 1893, in his eighty-seventh year.

James Horn.

THE subject of this pen-portrait was one of the many able, zealous, and self-denying workers in the temperance cause whose names and deeds will long be remembered. Born in the quiet town of Kilsyth, of God-fearing parents, he got as good an education as could be had in the village. At the early age of twelve James came to Glasgow to earn his daily bread. For several years he was toiling and moiling at various industries. Eventually he opened a butcher's shop on the south side of the river, and was fairly successful in this new undertaking. He was a man of sterling principle and integrity, and in all the business relations of life exemplified these.

Although Mr. Horn's business demanded constant attention, yet he found time to start meetings in halls for evangelistic and temperance operations. Feeling that a large and central building was necessary for the successful carrying on of his labour of love on week and Sabbath-days, he obtained the aid of Mr. John Henderson of Park, who purchased Mumford's booth at the foot of Saltmarket. After undergoing some alterations it was opened to carry on the various organisations of Christian and philanthropic agencies in which Mr. Horn and his staff of co-workers had been busily engaged. The Sabbath forenoon service was exclusively for youth. Here every Lord's-day found Mr. Horn at his post of duty as chairman and chief speaker, his monitors keeping order among the youthful audience, which came from every part of the city. In the afternoon there was public worship, the service being after the ordinary church style, in conducting which Mr. Horn was helped by ministers and laymen qualified for it. On one occasion the

late Dr. Robson came to officiate. He brought with him his MS. He was deeply impressed with the audience, and said to himself, "No formal read sermon here." After announcing his text, his soul was so deeply stirred that he afterwards told some of his friends, "I have never before preached with the same zeal and solemnity, nor received so much benefit to my own heart." In the evening an evangelistic meeting was held, which was always largely attended. During the week there were Bible-classes, band of hope meetings, etc. The Saturday evening meetings were for readings and singing.

Besides the work mentioned above, Mr. Horn often addressed open-air gospel and temperance meetings in Glasgow Green and other districts of the city, particularly in Dale Street, Tradeston. His deep earnestness and convincing appeals served to win many to the paths of sobriety and moral rectitude.

For upwards of forty years Mr. Horn was connected with Wellington Street United Presbyterian church, and took an active part in some of its agencies. He was an elder there and was most attentive to the sick and bereaved. He started a Sabbath school in Bedford Street, Laurieston. Flourishing under his care it was removed to Dale Street, Tradeston. Out of it sprang Dale Street mission, which nine years ago was transferred to Camphill church (Rev. Dr. Corbett's).

When Mr. Horn retired from business nearly sixteen years ago he went to reside at Lanark. He was for some time vice-president of Dale Street temperance society, and, when leaving, he was presented with a beautiful illuminated address and a cheque for £100. He was not long resident in Lanark ere he was chosen to the eldership in the Rev. Mr. Logan's church. In December, 1890, he and Mrs.

Horn celebrated their golden wedding, when a number of presentations were made by many friends. The congratulations were, however, soon changed to mourning, for, after a brief illness, Mr. Horn died at the ripe age of eighty-three. His remains were interred in the Southern Necropolis, Glasgow. At the grave a very solemn and appropriate prayer was offered by his old and beloved friend, the Rev. Dr. Joseph Brown. Many were the mourners present, among them the poor and the needy who had in Mr. Horn found a true friend.

Professor William Keddie.

WILLIAM KEDDIE was born on 22nd March, 1809, in Peebles, where the first seven years of his life were spent, his boyhood and manhood being passed in Glasgow. When thirteen years old he was apprenticed for seven years to a letterpress printer, and gave every token of becoming a good workman. During these seven years he devoted part of his spare time to scientific research, especially in the field of natural history. Other precious hours were applied to the study of history and kindred subjects, the result of which application was his appointment at the age of twenty-three to the sub-editorship of the *Glasgow Scottish Guardian*. In this sphere of literary work he soon distinguished himself, and in a few years became its principal editor. His connection with this popular journal of the time lasted for twenty-seven years.

When the proprietary of the newspaper changed, Mr. Keddie became a lecturer on natural science. To observe nature in every phase, even in boyhood, had been his delight. This increased with his years. Nor were his

observations without fruit. One of the leaders—if indeed not the leader of the Free Church of Scotland—saw in the lecturer a man well equipped for the chair of Natural Science, and on his recommendation the senatus of that Church chose Mr. Keddie to be its professor. This appointment gave great satisfaction. He had a quiet and most engaging manner, with a clear lucid style, which, as a lecturer, always engaged the rapt attention of his audience. He was a most loveable man, and was held in high esteem, not only for his works' sake, but for his inherent virtues.

Besides public lectures his able pen was industriously engaged in editing different scientific and literary works, among them being "Goldsmith's Earth and Animated Nature." For the Free Church College he formed an interesting collection of specimens in geology and zoology. As secretary of the Glasgow Philosophical Society he considered no labour lost if spent in its interests. He edited this Society's *Transactions*, and was editor of the *Glasgow Sabbath School Magazine* for about thirteen years.

When the Scottish National Sabbath School Association held its first meeting, more than twenty-six years ago, in Edinburgh, Mr. Keddie was present, and read a most interesting and suggestive paper. As an elder in the Christian church he felt that fulfilling the duties of that office implied more than mere formal work, or even work confined to church circles, therefore he was friendly to every movement tending to advance humanity. He was also interested in Sabbath school work, being a Sabbath school teacher for nearly forty years.

In Oban, on the 26th July, 1877, he took unwell, and in a few moments he peacefully breathed his last. His friends of the Sabbath school agency erected a monument to his memory in the Glasgow Necropolis.

Robert Kettle.

ONE of the most prominent citizens of his day was Mr. Robert Kettle, who was born in the village of Kintillo, at the foot of the Ochil Hills, on the 18th December, 1791. As a boy he was not only thoughtful and studious, but pious, and eagerly devoured all the books within his reach. After having served his apprenticeship to the weaving, he became a clerk in an office in Perth, and continued there for several years. In the year 1815 he came to Glasgow and got a situation with Messrs. Kelly & Co., a famed firm in the cotton trade. After serving this firm faithfully he commenced business on his own account, and stood well out as a cotton merchant in St. Mungo. In all his dealings his probity and rectitude were proverbial, and led him to be valued for the strength and consistency of his character.

Mr. Kettle was but shortly in the city when he became enthusiastically attached to the Rev. Dr. Chalmers, of St. John's parish, and joined this church. After a short time he was chosen an office-bearer. Impressed with the great importance of temperance principles, he joined one of the associations in the city and ere long was one of its energetic and useful members. In December, 1831, he was chosen president of the Glasgow Abstinence society, and filled this honourable office until March, 1846. He was editor of the *Scottish Temperance Journal*, which was the official organ of the Scottish Temperance Union, and held that position till the close of its career in 1847. He had a terse lucid style, which attracted attention, and many were the contributions from his genial pen, which were published in various ways. Mr. Kettle was appointed

president of the Scottish Temperance league in July, 1848, and was most devoted in its operations. His addresses and speeches were often full of racy humour, yet always breathed his own loving fervid spirit.

Although Mr. Kettle was a faithful and loyal member of the Church of Scotland, yet, by the stirring and earnest meetings held on the voluntary question and the spiritual independence of the church, he was led to consider ecclesiastical matters from a standpoint which convinced him that there ought to be a separation of church and state. He published a pamphlet on this subject; it was considered an able treatise on the views which he had embraced. Soon after this he changed his belief on infant baptism, and joined the Baptist church under the pastoral care of Rev. Dr. Paterson. He took a deep interest in its temporal and spiritual prosperity. He was chosen to be one of the deacons of this church, which office he held up to the period of his death.

A feature of Mr. Kettle's religious life was its extreme catholicity; while ardent, devout, and sincere, he yet was full of broad charity and warm human sympathies. His consistent Christian character shone out in all that he did and said. Sanctified common-sense was a governing power in his nature. In his philanthropy he did good by stealth, caring not that his left hand should know what his right hand was doing. In all that pertained to the social, moral, and spiritual benefit of the people he took a part.

Mr. Kettle's equanimity of temper and kindliness of heart, with his great prudence, made him a valued counsellor, especially to young men on the threshold of a business life.

Mr. Kettle died on the 23rd March, 1852, at the age of sixty-one, after an active and well-spent life.

William Kidston.

THE Glasgow Post-office Directory of to-day contains but few of the names of the firms in existence when it was first published. The firm of William Kidston & Sons, with which Mr. Kidston was afterwards connected, was then represented by his grandfather, his father, and his uncle A. G. Kidston. William and his brothers Richard and Charles became partners with their father. By their practical knowledge, energy, and ability the business greatly developed and extended. William, the subject of our sketch, although somewhat impulsive, was naturally a man of keen discernment; his force of character was above the average run of humanity. His desire in life was to be useful, and his motto appeared to be "Aye ready!"

Natural gifts, combined with education and business training, gave Mr. Kidston great organizing power, which was always exercised in the best interests of his fellow-men. Though sometimes abrupt in manner, yet he was warm-hearted and generous, and willingly rendered service both with his time and wealth in helping the city's many beneficent schemes, or in easing the burden of privation, and alleviating human suffering wherever it was found. He never entered upon any work or duty in a half-hearted way. Whether in the political, municipal, or ecclesiastical arena, he engaged therein with characteristic energy and perseverance, and succeeded when others would have failed.

Mr. Kidston did not make business the "be all" of his existence. Early in life he allied himself with Sabbath school work in the Bridgegate, the Old and New Wynds, etc., and carried it on till impaired health caused him to desist.

When any of his scholars were absent he lost no time in finding out the cause of their non-appearance. In those days the closes and stairs were not lighted with gas. To ensure his safety while treading the dark recesses he carried in his hand a lantern, in which was a lighted candle. Among other efforts, he tried the elevating power of music upon the youth of these moral wastes, and instituted classes for teaching them. The carelessness of the youths often vexed him and sorely tried his patience and temper.

Into other departments of Christian work he threw himself with the utmost zeal. He was an enthusiast also in the cause of temperance. Largely through his aid was the Public Houses (Scotland) Acts Amendment Act piloted through Parliament. I remember hearing him say "that he spent eight months in London in trying to get it passed." In recognition of these labours, and in appreciation of the many services rendered by him in the cause of religion and morality, Mr. Kidston was in March, 1863, presented by his fellow citizens and philanthropic co-workers with a handsome piece of silver plate.

To the duties devolving upon him as a member of the School Board of Glasgow he gave largely of his time: his devotion to details and attendance in committee being most exemplary. In no small degree he helped in laying on a broad basis the educational system for the city, which for buildings, equipment, and teaching staff is not surpassed anywhere.

He was a Justice of the Peace, and a Deputy-Lieutenant of Dumbartonshire, and took an active part in all matters —administrative or judicial—coming before the Justice of Peace Court.

The Glasgow Working Men's Sabbath protection society had in Mr. Kidston a patron and liberal supporter. Chiefly

through his exertions was abolished the sailing of steamers on the Clyde on Sabbaths. He was an ardent member and office-bearer in the Free Church, and for many years was a representative in her assemblies, taking an active part in the deliberations.

He was born in Glasgow on 24th May, 1813, and died 23rd February, 1889, at his residence, Ferniegair, Helensburgh.

J. Burns Kidston.

THIS accomplished citizen of Glasgow was the second son of the late Rev. Dr. William Kidston, who was for sixty-two years minister of East Campbell Street United Presbyterian church, and over fifty years clerk of the Glasgow presbytery. He was appointed the first moderator of the United Presbyterian church in 1847. After Mr. J. Burns Kidston had finished his curriculum of study for the profession of a lawyer, he became a partner with his brother William, and they were afterwards joined by their younger brother John, the firm being W., J. B., and J. Kidston. Their office was then located in West George Street. The talents, ability, and logical acumen of the brothers soon gave them a firm footing in the city, and ere long they stood out among the most eminent members of their profession. The elder brother William died on the 11th May, 1873, and other partners were taken into the business.

Mr. J. Burns Kidston, as senior member of the new firm, always took a leading part in its business, and although his daily duties were often taxing, he was able to discharge most efficiently all his professional labours. His

value as a lawyer was appreciated not only in his native city but in different parts of the country, individuals as well as companies and institutions choosing him for their legal adviser. In consulting with him one was made to feel that he was more a friend than the lawyer inclined to litigation. He was also honoured by his appointment as a legal adviser to the United Presbyterian Church.

Mr. Kidston took a prominent part in affairs municipal and social. He was an active elder in connection with Wellington Street (now Wellington) church, and was greatly esteemed by his brethren. He possessed a genial disposition. The sunshine in his face made him universally liked, while the warm grip of his hand was something to be remembered. He loved to converse on everything in which his revered father had had a part, and lovingly spoke of all those who were associated with Dr. Kidston in religious and benevolent schemes.

Mr. Kidston was not one of those of whom it has been wittily said, "They put their hands in their pockets and keep them there." Often as he was called upon to dip his hand in his pocket it never was drawn forth empty if the cause or person were by him deemed worthy of assistance, and he thanked the caller for affording him the opportunity of giving.

But the hand of time began to press heavily upon him, and he gradually ceased from activities which were formerly his pleasure. He retired to Stirling, where the evening of his life was quietly and pleasantly spent. There on the 17th September, 1890, he retired into his rest. His deathbed was cheered by the blessed assurance that the Saviour in whom he had believed was able to keep that which he had "committed unto Him against that day."

William Logan

WAS born in Hamilton in 1813. His parents were genuine representatives of Scottish frugality and piety. Like Timothy he knew the Scriptures from his childhood. When in his teens he came to Glasgow to earn his bread. He was a faithful attender of John Street Relief church. Dr. Anderson's pulpit ministrations were greatly valued and blessed to him, and the relationship between pastor and young Logan resembled that between father and son. Secular employment having no charms for him, he offered his services to the London missionary society, but they had no vacancy on their staff of missionaries. Mr. D. Nasmith gave him three months' probation work in the London city mission. In 1840 he went to Rochdale to prosecute home missionary work there, where for two years he did good and faithful service. He returned to Glasgow to prepare for labour in some distant country. While he was a student at the college he joined the city mission. His district was in the High Street, the physical, social, moral, and spiritual condition of which he found very bad. It taxed all his energies trying to reclaim this moral desert. Besides conducting regular religious services on Saturday evenings, he held a meeting for the members of his Bible-class, at which he taught them music, and gave lectures on chemistry, with experiments, generally closing with practical remarks for their daily guidance. His self-denying work remains to this day.

Receiving a pressing invitation from John Bright to return to Rochdale, the directors of the city mission, while sorry to lose his services, encouraged him to go south. Indefatigable in his work in that town, he laboured so unceasingly that his bodily vigour became exhausted,

and he resigned his position and returned to Glasgow, where, after an interval of rest, he opened temperance dining and coffee rooms, which prospered greatly under his care. While attentive to business, yet, like a true disciple, he was constantly going about doing good; and only to a few was it known how generously he helped and encouraged the struggling poor. Many a young man and young woman has had cause to bless William Logan.

Mr. Logan's literary work was a labour of love. He was the author of the "Moral Statistics of Glasgow;" "Early Heroes of the Temperance Reformation;" but in editing "Words of Comfort for Bereaved Parents" he took especial delight. The first few editions contained about fifty pages; its tenth British edition, 490 pages; its circulation reaching 25,000 copies. An American edition had also an extensive sale.

Quiet and unobtrusive in manner, yet with broad catholic sympathies, Mr. Logan was ready to help every good work. Loving literature for its own sake, he was ever the friend of the struggling unknown author. To him Janet Hamilton in some measure owed her recognition, he having bought and presented her works to literary men. The dying hours of David Gray, who sang so sweetly of the Luggie, were soothed by his loving hand. It may be worth recalling a strange incident he told me in connection with the latter Scottish poet. On his last visit to the grave of Gray, as he gazed downwards on the grassy mound, he fell into a trance and was unconscious for several minutes.

Mr. Logan was, in his day, one of our most zealous temperance reformers. His last illness was severe and brief. On 16th September, 1879, he fell on sleep. His resting-place is in the Glasgow Necropolis. A handsome monument to his memory was erected a few years since.

William Thomson M'Auslane, LL.D.

WHEN I formed the acquaintance of Mr. M'Auslane he was fresh from the Vale of Leven. At first his post on a Glasgow paper was comparatively humble, but lowly as it was he was faithful and persevering in it and pleasant to all with whom he came into contact. By attending educational classes his talents and energy were gradually developed, and he received an appointment as reporter on the *North British Daily Mail*, where he continued for many years. His fitness for higher work being apparent, his services as assistant editor were secured for the *Inverness Courier*. With this newspaper he did not long remain connected, but returned to the office of the *Daily Mail* as chief reporter. He agreeably diversified his reportorial labours with writing religious articles, which were published and received considerable attention. His verse productions were often fresh, tender, and sweet, and full of emotional feeling. These frequently appeared in local and other magazines. In later years, for his literary labours, an American university conferred upon him the degree of LL.D.

With increasing years the bustle and turmoil of constant journalistic work had less attractions for him, so that, when chosen secretary of the Association for the Relief of Incurables, he resigned his connection with the *Mail*. During the seventeen years in which he filled this office he spared neither time nor patience in the discharge of its duties, as since his death has been testified by the directors of this humane institution. Equally devoted was he in Christian work; his attendance at his senior Bible-classes was regular, and his speeches bright. That visita-

tion of providence which took from him his beloved son who had just finished his studies for the ministry and been licensed, was a sore stroke to him as well as his family. For several months before his sudden death the effect of this touching bereavement was gradually lessening. His horizon was brightening, and his duties becoming again a joy to him, when quite unexpectedly to his family and friends he finished his earthly course.

John M'Callum.

Each of the counties of "Bonnie Scotland" has its special physical features: rugged mountain or towering hill, roaring river or murmuring rivulet, and spreading vale or sequestered glen. Each shire also has its heroes or men of enterprise in church or state, its men of war and its men of peace, its orators and its poets, as well as its mute inglorious Miltons. Among the men of action may be numbered the subject of this sketch.

John M'Callum was born in 1803 in the picturesque village of Fintry. His father was an overseer in the cotton spinning mill, which gave employment to most of the adult working villagers. Young M'Callum was distinguished for his bright and cheerful character, and for the relish with which he enjoyed outside games.

After his rudimentary schooling was over, he entered the cotton mill, and eventually became a clever cotton-spinner. Along with his parents he regularly attended the parish church. The spirit of Moderatism pervaded all its services, and the spiritual thermometer stood low. An excise officer —a Wesleyan—who resided in the village, perceiving many who were neither cold nor hot, and anxious to do

good to his fellow-villagers, opened a prayer-meeting and Sabbath school, neither of which means of grace had before existed. Among the first who were drawn to these services was John M'Callum. After a brief period he came under the influence of this fervent follower of John Wesley, and shortly afterwards decided for Christ. His religious life then began, and flowed on in an even course ever afterwards. About the same time the young cause of temperance attracted his attention, and believing that intemperance was the enemy of good work he became, and remained through life, a total abstainer.

Mr. M'Callum, feeling a strong desire to come to Glasgow to earn his bread, obtained employment in Port-Dundas spinning-mill. With this new sphere of labour he was greatly pleased. Fond of fellowship he joined a meeting in Cowcaddens in connection with the Glasgow Young Men's Society for Religious Improvement. This meeting was both a benefit and a joy to him. Becoming teacher in one of the Barony Sabbath schools, he got acquainted with the late Rev. Robert Penny, who was both manager and secretary of the Religious Institution Rooms of Glasgow. This gentleman took a warm interest in M'Callum, and engaged him as book-keeper and cashier. When Mr. Penny gave up his connection with the Rooms, Mr. M'Callum was appointed as his successor.

These Rooms were established in the third decade of this century through the influence of Dr. Chalmers. From time to time they were located in various places in the centre of the city. It is nearly fifty years since Mr. M'Callum took the entire responsibility of these Rooms, and ever since they were conducted as a private enterprise by him till his death. The contrast between what they are to-day in Buchanan Street, under the management of Mr. M. Hunter,

and what they were when I first knew them in South Hanover Street in 1832, is indeed striking. The business done in them was in great measure due to Mr. M'Callum whose tact, kindly manner, and obliging disposition rendered a visit to the Rooms very agreeable. While occupying the Rooms in South Hanover Street in 1848 he was appointed by the Religious Tract Society of London as their agent for the west of Scotland for supplying tracts, and for the circulation of the *Leisure Hour*, which had been started. The circulation of this excellent serial was so great that it had to be counted by tens of thousands. At this period also he became publisher of the monthly magazine of the Glasgow Sabbath School Union. These agencies, and the great success attending them, led to the addition, to the usual work of the Rooms, of the bookselling business, still so well known by the religious community of Scotland.

Mr. M'Callum was well known and highly respected by the religious community of Glasgow. To know him was to love him. There was a winning tenderness in his voice, and ever a happy genial smile on his countenance: while underneath all there was a line of quiet humour which betrayed itself occasionally. He was deeply interested in many of the city's religious and benevolent societies. Christian work was a delight to him, and the pressure on his time alone prevented him from doing more than he did. Among those in which he was chiefly interested were the Glasgow Bible society, the Glasgow City mission, the Glasgow Benevolent society, and the Widows' Friend society.

As a proof of the kindness of his heart the following may be given: Cotton spinning, the principal industry of his native village, having collapsed, a large number of poor, aged persons, mostly females, who had found their living in the mill, were left in a helpless condition. To these he devoted

himself with a zeal and assiduity of heart influenced by the constraining love of Christ. For many years he went regularly at Glasgow Fair and distributed sums of money and gifts of tea, sugar, etc., to all the deserving poor of the village. The funds for this good work were cheerfully contributed by merchants and friends in Glasgow. Few of the givers knew either the place or the people, but they had the utmost confidence in Mr. M'Callum's discretion. In December, 1878, he was engaged allocating a small balance to be sent as a New Year's gift to some of the more needy in Fintry, and had just given the name of the last recipient of this bounty, when he was struck down by paralysis and never recovered. Truly, in the hey-day of his strength he spared not himself, but, like his blessed Master, went about doing what he could for suffering humanity. To him may be applied these lines :—

> " He was truly kind, and loved to sit
> In the low hut or garnished cottage,
> And praise the toiler's homely wit,
> And share the widow's homelier pottage.
> At his approach complaint grew mild,
> And when his hand unbarred the shutter,
> The clammy lips of trouble smiled
> The welcome which they could not utter."

Mr. M'Callum married Miss Ann Murray, a native of Gartmore. Cheerful and genial, she was a true helpmeet to him, and a loving and devoted wife and mother. But for the interest she took in the work in which her husband was so unceasingly engaged he would never have accomplished so much as he did. Their family consisted of three sons and one daughter, but they were bereft of two sons and their only daughter. One son still survives. Mr. M'Callum died the death of the righteous ; he departed breathing the sixtieth Paraphrase.

John M'Gavin.

From Ayrshire have come to Glasgow some who by their talent and industry have helped the growth of the city into Greater Glasgow. John M'Gavin, one of these, was born in Kilwinning in 1816. At the age of sixteen he came to Glasgow. He proved a man of keen discernment, of active business habits, and of tact and talent. The firm of Messrs. Harvie & M'Gavin, millers and flour merchants, is well known in Glasgow and elsewhere. In carrying on this department of trade Mr. M'Gavin was diligent, while in calling attention to the evils wrought by strong drink his voice was not silent nor his pen idle. His reminiscences of the early days of the total abstinence movement were most interesting, while the struggles of its early heroes was always a congenial theme with him. A supporter of the Scottish temperance league, he was of invaluable service on its various committees, and as his zeal was always according to knowledge, his advocacy of temperance was the more powerful. He held the position of chairman of the executive for twelve years. He was a *beau-ideal* chairman, whether in committee or in large public assemblies.

As a citizen and a philanthropist Mr. M'Gavin was very deeply interested in the progress of the city, and readily helped same as far as time and means permitted. For many schemes he did yeoman service, nor was his business aptitude without profit to his fellow countrymen. At one time a certain railway company was in a critical condition, but he saved it from what would have been a serious disaster.

A man of artistic tastes, Mr. M'Gavin was a patron of the fine arts, and assisted struggling artists by buying their

pictures. Interested in the Glasgow Institute of Fine Arts, he was often requested to act as chairman, but always declined, preferring the position of hon. treasurer and secretary. He was greatly attached to his minister, the Rev. Dr. Joseph Brown of Kent Road United Presbyterian church, and gave ungrudging help to the agencies of the congregation. While on a visit to Kilwinning he suddenly passed from time into eternity. He left £7,000 for the purchase and formation of a public park in his native town.

Robert T. Middleton.

THE subject of this brief sketch was a brother of the Rev. George Marshall Middleton, referred to elsewhere. His home surroundings were of the happiest kind, and served to develop his robust character. He began industrial life in the city, and applied himself with such assiduity that in due course he was assumed as a partner. As time moved on his material condition improving and his influence spreading, he felt it his duty and privilege to try and benefit those whose lot was not so favoured. His natural ability, shrewdness, and strength of mind enabled him to do this in an effective manner. With his well-stored mind, commanding appearance, and lucid style, he was able to rivet the attention of an audience at any time.

The various schemes of benevolence existing in his native city Mr. Middleton supported with more than ordinary heartiness. In Sabbath school operations he took a great interest. In his early manhood he was superintendent of a large Sabbath school in the New Vennel, and in this office he and the other teachers devised plans for the spiritual and physical welfare of the youth under their charge. He

served unweariedly in various committees of the Glasgow Sabbath School Union. Three times was he elected its president. During his tenure of office the Sabbath schools in connection with the Evangelical Union of Scotland were admitted into this Union. He took a very active interest in the home and foreign operations of the United Presbyterian Church.

As a citizen he was highly esteemed by his fellows. Although rarely appearing in the political arena he was so popular that he was requested by many prominent citizens to stand for a seat in Parliament; he consented, and the day of election found him one of Glasgow's M.P.'s. His career in St. Stephen's was of short duration. The session of 1880 was a specially arduous one, and under the strain of his parliamentary duties, to which he attended with characteristic fidelity, his health broke down. He was obliged to withdraw both from public and business life, and the rest of his days were spent in strict retirement. He died in November, 1891. His amiable wife was a daughter of the late and greatly-respected Sir James Watson.

James Mitchell, M.A., LL.D.

In the early decades of this century the legal firm of Messrs. Graham & Mitchell had their office on the east side of Miller Street. Mr. Graham was the first Lord Provost of Glasgow after the passing of the Reform Bill, and was also the first lawyer who had filled the civic chair of St. Mungo. Mr. Mitchell was a brother, and James Mitchell, the subject of our sketch, a son of the Rev. Dr. Mitchell of Wellington Street United Presbyterian church. Born in 1804, James at the early age of eleven went to college. In 1823 he took

his degree of M.A., afterwards joining the firm which he made so popular.

After the death of the founders of the firm the chief responsibility of its management for a time devolved upon James Mitchell. Its fame continued to spread. Besides receiving a fair share of business from commercial men, it was patronised by railway companies, while his legal brethren showed their appreciation of Dr. Mitchell as a lawyer by electing him Dean of the Faculty of Procurators of this city—a position for which he was well qualified by experience, ability, and courtesy. Gentlemanly in his dealings with every one with whom he came into contact, he was the especial friend and confidant of his younger legal brethren.

When Dr. Mitchell made it known that owing to ill health he did not intend to offer himself for re-election, the council of the Faculty of Procurators agreed to "record their deep regret that the Dean's state of health should have necessitated his retirement from office; their sincere sympathy with him in his illness; their appreciation of the great interest taken by him in the affairs of the Faculty; of the unremitting attention bestowed upon its business while his health permitted, and of the urbanity and kindness displayed towards all its members in their intercourse with him, and their earnest hope that he may soon be restored to health, and enabled to resume his labours amongst them." That this illness led to his resignation may be inferred from this "excerpt from minute of general meeting of Faculty held on 15th May, 1868: It was unanimously resolved that this Faculty feel it their duty to record their appreciation of the useful services of Dr. James Mitchell while filling the office of Dean; of his anxious endeavour to maintain the rights and promote the interests of the profession; and of the dignity and uniform

courtesy of his manner. The Faculty feel deep regret at the indisposition which has caused Dr. Mitchell to resign office."

Dr. Mitchell was a friend to the poor and to the benevolent institutions of the city. In the church of which his father was so long the much-loved minister, and which he joined, he was a prominent figure. When its first home and foreign missionary society was formed Dr. Mitchell was its secretary, and became one of the teachers when the Sabbath school society was first commenced. As an elder he was a faithful spiritual steward in the house of the Lord. His visits to the people in their homes were alike blessed to visitor and visited, and in seasons of bereavements his presence and prayers ever proved consoling. Children loved him, and youths of both sexes sought his advice. The session readily listened to and accepted his counsel, and his services were ever at its disposal. The session, believing that the members and friends of Wellington Street church would consider it both interesting and profitable to have a historical sketch of the congregation from its origin in 1792 "up till date" prepared for their perusal and for preservation, Dr. Mitchell cheerfully undertook this responsible work. The preparation of the volume cost him a great deal of research and correspondence, but it was to him a "labour of love." When the "Annals" appeared, every one connected with the church expressed their gratification with the completeness of the sketch, and the high literary style in which it was written.

Dr. Mitchell's general health began gradually to fail, and after a comparatively brief illness he died on 3rd November, 1882, having had a church connection of seventy-eight years. Dr. Mitchell received his degree of LL.D. from the university of Glasgow.

David Nasmith.

IN my early years no name was oftener heard in connection with moral and Christian agencies than that of David Nasmith. Born in Glasgow, on 21st March, 1799, he had not long entered into his teens when he joined West Nile Street Congregational church, then under the pastorate of the greatly beloved Rev. Greville Ewing. For a short time he was in a mercantile establishment, but secular labour was not congenial to his mind. In 1824 he started the Glasgow Young Men's society for religious improvement, which at first met in White's Coffee-house, in the Trongate, on Sabbath mornings at 7.30. The large room in which its members met soon became so crowded that it could contain no more, and many men, among whom was the late J. H. Young, had to wait some time ere they could be enrolled as members. I knew several who joined this meeting, and who afterwards became celebrated as ministers or foreign missionaries—the late Rev. Dr. Williamson of China being among the latter. Others became useful citizens and took a leading part in the Christian schemes of Glasgow. This meeting was the genesis of what is now our Glasgow United Young Men's Christian Association, whose palatial premises are in Bothwell Street. David Nasmith, in 1826, was the chief organiser of the Glasgow city mission, which continues with unabated vigour till this day. To him, too, is mainly due the starting of the London city mission in 1835. At its beginning it had only two or three missionaries, in 1892 it had nearly 500. Its yearly income is now about £50,000. It would take a volume to give a full account of what Nasmith did at home and abroad. He truly lived for the glory of God. At the end of his fourth decade he was called away to the glory above.

David Robertson.

Up till the last few decades the businesses of the publishers and booksellers of Glasgow were located in the east end of the city. Many of those engaged in this honourable calling being men distinguished for their literary talents were able to judge of the worth of the books within their premises. Among this class of booksellers was David Robertson. Possessed of mental discernment and liberally educated, he was capable of perceiving almost at a glance whether a book was instructive or the reverse, and as his stock contained only the former, the name "David Robertson" became synonymous with books for the instruction of old and young, but chiefly for the young, books for the edification of whom were few, and such as were printed for their perusal were somewhat loose in their moral tone. Mr. Robertson set himself to bring about a reform in this important matter, and as the outcome of this undertaking he produced "Whistle Binkie" and the "Laird of Logan." When these entertaining books appeared the demand for them was far beyond Mr. Robertson's most sanguine hope. He had soon to get them reprinted. As several of his eminent literary friends voluntarily contributed some of their choicest thoughts either in prose or verse for "Whistle Binkie" and the "Laird of Logan," from that time till the present, notwithstanding the countless books which have been written and published for the instruction and entertainment of juniors and seniors, these books continue to "hold the field."

Mr. Robertson next took up the reform of ecclesiastical stationery, and instead of the token system for communion seasons he introduced communion cards, now so widely

in operation both in town and country churches, and also collecting books, seat-letting books, elders' roll books, etc.

Unpretentious in manner, he ever comported himself as a consistent Christian gentleman, and took a share in the religious and philanthropic work going on around him in the city. The tact and courtesy exercised in his secular duties were also displayed in church affairs. As an office-bearer in Wellington Street United Presbyterian church he was highly respected by the congregation, and also esteemed in ecclesiastical circles in Glasgow, Edinburgh, and London. Without any solicitation he was honoured by being appointed, in 1837, Her Majesty's bookseller for Glasgow, being the first upon whom this honourable distinction was conferred.

His pleasant deportment, his kindly smile and humorous remarks attracted to his well-known shop at 188 Trongate many of the literary men of Glasgow and West of Scotland, as well as others who loved the "feast of reason and the flow of soul." His sudden death in October, 1854, deeply touched very many hearts here and elsewhere. After his decease a number of his friends united in raising to his memory in the Necropolis of Glasgow an obelisk and medallion portrait with a suitable inscription.

The business with which he was for about half a century associated was founded in 1807, by William Turnbull, who was a connection of his family. On Turnbull's death in 1823, Mr. Robertson carried it on, at first in partnership with the famous Thomas Atkinson and afterwards by himself. It is still continued by his son, and is, I believe, the oldest business of the kind in Glasgow with which any connection of the founder is still associated.

Mr. Robertson was born in 1795, on the farm of Easter Garden, in the parish of Kippen.

The Brothers Smeal.

William and Robert Smeal were well known and very much respected in the east-end of Glasgow. Both were men of piety and genuine worth, and highly esteemed for their works' sake by all who had the privilege of their friendship. Members of the Society of Friends, which of all the religious denominations in our country most strenuously advocated civil and religious liberty in the days when the British Parliament was strongly pro-slavery, they denounced the trade in human beings. They supported Clarkson and Wilberforce, who in the House of Commons pleaded earnestly for the abolition of the slave trade. Bitterly opposed at first this Christian movement grew in strength, and the time came when, adapting the words of an eloquent orator, the sun shone upon freemen all over the British possessions, and the moment the foot of a slave touched British soil the fetters fell from his limbs and he walked abroad in all the majesty of a freeman.

In bringing about this happy consummation the brothers Smeal, Mr. John Murray of Bowling, and others, were conspicuous, and there were no hearts more joyful or thankful than were those of the subjects of our notice when they could lay aside their armour, congratulating themselves on the brave fight fought and the glorious victory won. Nor was this rejoicing confined to the advocates of emancipation. Men who had at first supported the traffic in the bodies of men, women, and little children, through the arguments of George Thompson, were awakened to the horrors of the trade, and joined in the rejoicing of 1st August, 1834. Twenty millions of

money were paid by Government for the redemption of the slaves.

As men of peace they were ever on the watch-tower advocating the arbitrament of the pen rather than the sword. In many other schemes of usefulness did they take part. The *British Friend* was for twenty years jointly edited by them, and was continued by Robert for other twenty-three years, until his death in 1886. William Smeal was, perhaps, the better known of the two brothers, actively supporting as he did most of the public beneficent movements of his day; yet Robert, by his writings, wielded an influence perhaps none the less than did his more public-spirited brother.

David Stow.

"KEEP your eye on Paisley" was the advice given by an illustrious statesman, and the visual organ may well be turned on a town which has produced such men as Tannahill, the Wilsons, and a host of scribblers in prose and verse—men whose struggles to rise to better things are worthy of imitation, and act as an incentive to all who are not content with the positions in which they were born.

To the town on the Cart is due the credit of having had born in it the greatest educationist of his time. David, the son of William Stow and Agnes Smith, first saw the light in 1793. Coming to this city in his teens, his business aptitude was so great, that before long he acquired in Glasgow a competency. As on his way to business he passed through the alleys of the commercial capital of the west of Scotland, his soul was vexed at the squalor and misery he there beheld, and he resolved to do what lay in

his power to make the city better by his life and labours. He recognised, what we often fail to do, that while the positions of clergymen, merchants, and other notable persons would be filled at their death by the young and rising generation, when the street which knows the "unfortunate," the loafer, and the "corner boy" shall know them no more for ever, yet their vacant places shall be occupied by the girls and boys who see nothing but vice and intemperance. Opening a Sabbath school he taught the beauties of holiness of life to the children of the degraded, and, humanly speaking, the lost. His success was not quite so great as he anticipated, for the good sown on the Sabbath was choked by the weeds which vigorously grew on the other days of the week. So there came to pass moral teaching every day of the seven, and the foundation of a teacher's training college.

In David's scheme of philanthropy object lessons and word pictures took a prominent part. An object was exhibited to the class, and was described in a variety of ways. If he had to touch upon some historical event, he put in words a picture of the place in which the event happened, described the chief characters in it, and the effects which sprang from it. By these means the event was fixed in their memory never to pass away till the heart's beating was stilled by the hand of death.

While Mr. Stow looked after the higher training of the children, he was not oblivious of the fact that "all work and no play makes Jack a dull boy," and he advocated the playground as a relief from the continuity and anxiety of lessons.

Mr. Stow's success was so conspicuous that he was encouraged in 1836 to organise a training school for teachers, which has grown to no less than seven such institutions, despite, or perhaps because of, the fact that in

1843 the Disruption forced him from this college, and led to his formation of a second.

In 1864 this friend of the children of vicious parents went from earth into the presence of Him who, on holy Palestinian fields, gathered to Him the little children, and said regarding them, "Of such is the kingdom of heaven."

Can there be a nobler task than to "teach the young idea how to shoot?" If there be, surely it is to go down into the slums among the sin-tossed children, and in the quiet haven of the school fit them out for the voyage of life. David Stow set before himself this duty. Well did he understand the meaning of the word education. He *led* his pupils out of the sordid misery of their homes, and set their feet upon the rock of Christian morality. He cleared their minds of certain ideas they had formed as to their right to take what was not theirs, showed them the hideousness of vice and the beauty of virtue, led them to bury their dead past, and look forward to lives of usefulness as citizens of Glasgow and aspirants after the privilege of being sons of God. He knew child-nature and sympathised with it; could guide the boys and girls with whom he came into contact without any force save that of love, and was honoured, respected, loved, and obeyed by them as children do a tender, revered father.

From what I have stated it goes without saying that David Stow's heart beat chiefly for the children. No doubt he loved every one—even the degraded coming in for a share of his affection—and hesitated at no trouble which would be likely to lead to their happiness, but, as said, his chief aim in life was the elevation of the people by training the children in the way they should go. His influence upon the elder part of the community was great, for his contemporaries knew him to be sincerely pious, true to

his word, undemonstrative yet warm-hearted — in short, such a person as every Christian should be. In carrying out the details of his philanthropic scheme he was an enthusiast, and although he did not look for the arrival of the millennium as the result of the labours of himself and coadjutors, still he maintained that work on similar lines by every member of the Christian Church could not fail immensely to reduce the sum of human misery, vice, and degradation.

James Torrens.

The light which dawns in the east spreads to the west, and the example of the wise men of olden times has been followed by those of modern days. The subject of this sketch was born in Edinburgh. After leaving school he was sent to business. As an apprentice he was industrious, persevering, and anxious that he should succeed as painter and decorator. Coming to the west he at first pursued his calling in Glasgow, but soon continued his way, and settled for a time in Greenock. In that town he began business for himself, but "Westward ho!" was still his motto, and he set out for America; his stay was brief, however, and he returned to sea-born Glasgow, the scene of his future life work. At this period the commerce of St. Mungo was in process of development; in this young Torrens took his share, and under the name of Torrens & Husband, founded a firm which soon became famous for its painting and decorating and which remains to this day.

After a few years' constant application to his calling, he became deeply impressed with the importance of these words, "No man liveth unto himself," and took an active

part in the various philanthropic associations in Glasgow. In his younger days he had joined the temperance cause, and his natural endowments qualifying him for being an attractive speaker, he warmly advocated total abstinence throughout Scotland. His addresses, humorous and vividly illustrated by anecdote, delighted the young, while their argumentative earnestness caused his older hearers to consider whether they were not opposing an excellent cause by remaining moderate drinkers. The Permissive Bill and Temperance Association had in Mr. Torrens not only a staunch member but also a champion in pleading its merits. He filled the office of president for twenty successive years. He was also a member of the Scottish Temperance League, and was untiring in his efforts to promote its praiseworthy work.

In 1869 he joined the town council, the members of which acknowledged his business qualifications; in 1872 he became deputy river-bailie, and in 1874 he was raised to the office of a city magistrate. Afterwards he was made a Justice of the Peace for Lanarkshire. As a judge he was highly esteemed by all classes of the community, for he never sent a criminal to prison for a first offence, being thus the pioneer of legislation in this direction. He was a man of many talents; was dignified in his manner: conducted his business with probity, was considerate in all his dealings, unswerving in his friendships, and loved his fellow-men.

Mr. Torrens was an elder in Free St. George's church Besides attending faithfully to the duties of this office he frequently engaged in evangelistic work in the moral and spiritual waste places of the city. He died on the 27th November, 1884, in the seventy-sixth year of his age. His funeral was largely attended.

Matthew Wotherspoon.

For many years was one of the most gentle, unassuming, and useful citizens of Glasgow. His forte did not lie in the arena of controversy or in civic or political disputations, but in the more enduring work connected with the Church, Sabbath school, and home mission. While earnest in business, yet was he fervent in spirit, seeking to serve his Master; every leisure hour was set apart for some work of Christian usefulness. He had the faculty of scenting out the poor and suffering, and giving them not only the loving word of sympathy, but the kindly hand of help.

It was in July, 1831, that Mr. Wotherspoon entered on the service of Sabbath school teaching, and it may be said he continued it to the last. In this work it was my privilege to be associated with him for many years, and I can speak of his deep unction, great zeal, and single-minded devotion to duty, and that a spirit of love and forbearance ever ruled his actions. He believed, with Solomon, that there was a time to speak and a time to be silent.

Along with other gentlemen, Mr. Wotherspoon took a part in establishing the *Glasgow Monthly Visitor*, a leaflet which had powerful influence in promoting the religious interests of the working classes.

He was long a member and office-bearer in Free St. James' church. The duties of the eldership were dear to his mind and heart, and were faithfully performed. He had ever a smile or a benediction for the young or the old disciple, and never felt his Master's service a burden, but a precious labour of love. If there was any duty he took a deeper interest in than another, it was the visitation of the sick and bereaved. He died on 18th January, 1884.

J. Howie Young

WAS a native of the parish of Fenwick and a descendant of the covenanting Howies of Loch.oin. Having no taste for rural work he came to Glasgow, where his uncle Andrew Young had a printing office in Trongate. At first he resolved to become a compositor, and there is little doubt but that he would have made an excellent tradesman. Upon further consideration he changed his mind, and obtained employment in a muslin warehouse. After his engagement came to a close, he began business on his own account, and by patient and persevering attention he succeeded better than he had hoped. Rolling years brought with them growth in business and advancement in social position. The firm of Young, Strang & Co., was well known in the city.

For many years Mr. Young took an active part in public affairs. He brought to bear on these a clear intellect, a warm heart, and an intelligent mind. Conscientious and upright in all that he undertook, his inherent worth became apparent to all, so that his fellow-citizens honoured him by giving him a seat in the town council. When raised to the magistracy he proved himself a calm and judicious judge.

Soon after his arrival in Glasgow he joined the Sabbath morning meeting of the Young Men's society for religious improvement, which met in White's coffee-house. To this meeting and the fellowship there obtained, he often expressed himself indebted for spiritual benefit. Thus he was led to interest himself in Christian life and work in the city. At that time he sat under the ministry of Rev. Dr. Heugh, whose influence inspired him to further loving service, so that he became an office-bearer in the church, and was a

warm supporter of the home and foreign missions and other schemes of the denomination.

He and another devoted friend of the United Presbyterian Church on one occasion visited the churches in Jamaica under the auspices of the synod, and with two exceptions addressed meetings in them all. On the 28th November, 1871, Mr. Young attended a meeting in Edinburgh of the Foreign Mission committee. On his way home to Glasgow he died suddenly in the railway carriage, in the sixty-eighth year of his age: thus was quenched, almost in his prime, a useful active life. At his demise he was one of the elders of Wellington Street United Presbyterian church.

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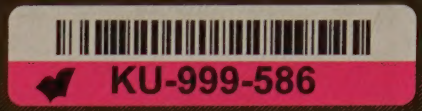
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